The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
JOHN J. O'CONNOR, Acting Managing Editor
MARY KOLARS, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
JOHN J. BURNS
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXVI — Friday, June 18, 1937 — NUMBER 8

CONTENTS

The Basque Children..... 197
Week by Week..... 199
Dilemma of the Secularist.....Louis Minsky 201
If the Sun Be Set Forever (*verse*)..... Helene Mullins 202
Red Cross Spanish Relief..George W. Mehrtens 203
Moles (*verse*).....Witter Bynner 204
What Price Definitions...Louis J. A. Mercier 205
King City.....Francis J. McGoey 208
A Great Spiritual Diary.....Rufus M. Jones 210
Seven Days' Survey..... 212
The Play.....Grenville Vernon 216
The Screen.....James P. Cunningham 216
Communications..... 217
Books.....Gregory Feige, Edward J. Breen, Geoffrey Stone, Mary Stack, LeGarde S. Doughty 219

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

THE BASQUE CHILDREN

ACCORDING to a United Press dispatch from San Sebastian, Cardinal Goma y Tomas, Primate of Spain, urged, in a letter to the Cardinal Primates of Great Britain, France, Belgium, Holland and Mexico, that care be taken of the children evacuated by the Valencia-Madrid government from the Bilbao war zone. The Primate declared that he was informed on good authority that many of the children were being sent to non-Catholic homes and that he feared they might receive anti-Christian education far from their Catholic parents and teachers. The dispatch added that trade unionists and others in European countries, sympathetic to the Loyalists, have agreed to take care of thousands of the children, evacuated because of the siege of Bilbao by the Nationalists.

The pitiable plight of the Basque children, innocent victims of a cruel and savage civil war, has aroused the deepest sympathy of people of every nation and creed. The appeal uttered by the Cardinal Primate of Spain, in the name and on behalf of thousands of bewildered, terror-stricken, ragged and ill-nourished waifs of war, demands our immediate consideration. These children are Catholics. They profess the faith of Saint Ignatius Loyola and Saint Francis Xavier. They are members of the great universal Household. Our responsibility, therefore, does not end with whatever material assistance we may be able to render these little ones of Christ. They were robbed of parents and friends, robbed of their homes and playthings, robbed of that happiness and sense of security which is every child's inalienable birthright. We must see to it that they are not robbed of that precious gift of God—the Catholic faith—which sustains life and alone makes life endurable.

From London word has been received that the Most Reverend Mateo Mugica, Bishop of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Vitoria, whose diocese includes Bilbao, has written an urgent personal appeal to the Most Reverend Arthur Hinsley, Archbishop of Westminster, in which he asserts that nearly all of the evacuated Basque children are being received in colleges and families where they are certain to suffer grave injury to their faith.

"I would wish," he writes, "that at least the children who are obliged to pass through your country and who are the sons and daughters of most Christian parents, whose greatest glory is their membership in the Church, may be received in centers or in families where their faith will run no risk. I know that certain groups hostile to the Church are seeking to profit from this occasion in order to inoculate these angelic souls with anti-Christian principles."

From Mexico comes the report, by special cable to the New York *Times,* that about 500 Spanish children refugees, arriving at Vera Cruz, will be taken to Morelia, capital of the central Pacific state of Michoacan, and entered in a newly constructed school for socialist education, by order of President Lazaro Cárdenas.

Is the Valencia-Madrid government deliberately seeking to destroy the Christian faith of the children? The words of the Bishop of Vitoria imply as much. Two facts, however, stand out with startling clearness. The first is the simple tribute of the Bishop of Vitoria to the ardent Catholic zeal of the Basque children, "sons and daughters of most Christian parents, whose greatest glory is their membership in the Church." The second fact, by way of contrast, is the rampant paganism in the rest of the modern world which both Cardinal Goma y Tomas and Bishop Mateo Mugica fear and lament. Once the children leave Catholic Spain, whether they are sent to Great Britain, France, Belgium, Holland or Mexico, they are in grave danger of adapting themselves to their environment, of being permanently lost to the Church. Christianity has been shamefully betrayed by the nations of the western world. Vast numbers of people scoff at religion, ridicule religion, denounce religion as the greatest obstacle in the way of progress and enlightenment. The Basque children, despite all the tragic horror of war, are leaving a Christian oasis and venturing forth into a pagan wilderness, an anti-Christian desert, there to be buffeted by all the violent winds of materialism and agnosticism. God be merciful to them!

Will Basque children be brought to this country?

Latest press dispatches indicate that an organization calling itself the "Board of Guardians for Basque Children" proposes to bring 2,000 children refugees into the United States. Cardinal O'Connell, Archbishop of Boston, recently condemned the plan because "other means of relief so readily suggest themselves." His Eminence, while in complete sympathy with the Basque tragedy, is of the opinion that the children should be cared for by those of their own race and faith in the Basque provinces of France, close to their own homes.

Monsignor M. J. Splaine, spiritual director of the League of Catholic Women in Boston, affirmed his belief that "the plan to bring the Basque children to America is a subtle attempt to extend the Spanish war front to this country. It is a plan which would involve our country in that war, because of the consequences which inevitably would arise. The move constitutes a direct threat to American neutrality."

Representative John W. McCormack of Massachusetts, in a telegram to the Boston *Post,* declared that the so-called Board of Guardians for Basque Children should be thoroughly investigated and that "it is my intention to request of the proper authorities that such an investigation take place at once." Commenting on the fact that no such committee was organized in this country to aid the unfortunate child refugees and victims of the Communists and Anarchists in Spain, he points out that this "apparently humane effort may be a smoke screen for Red propaganda."

According to the *Catholic Daily Tribune,* an exchange of correspondence between Dr. Frank Bohn, secretary of the Board of Guardians, and Acting Secretary of State Sumner Welles served to emphasize the fact that the immigration laws contain provisions which are likely to prove obstacles to the plan. We do not believe that the Board of Guardians will accept defeat so easily. The attempt, in our opinion, will be made—and made again. When Basque children were sent to England, the Archbishop of Westminster was not consulted in the matter. Should the Board of Guardians ultimately receive permission from our State Department to transport Basque children 3,000 miles to the United States, at considerable expense, the American hierarchy, in all probability, will not be consulted.

If Basque children are admitted to this country, we must insist that they be placed in care of Catholic institutions and Catholic families. Preparations must be started at the very moment word is received here that the children have embarked on a ship bound for the United States. We must receive them with that plentitude of Christian charity which we have always manifested toward those less fortunate than ourselves. It is inevitable that every effort will be made to exploit the refugees in the interests of the tottering Loyalist régime. But we should not be distracted from their serious plight. We should concentrate upon a convincing demonstration of practical relief. In the meantime, let us remember the Basque children in our prayers.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week by Week

ON THE afternoon of June 4, 250 children of Madison House, a New York City settlement, presented an "International Festival." A series of plays, dances and songs were directed by WPA recreation teachers. In a recent letter to President Roosevelt, the National Civic Federation, concluding an eight-month survey, charged that, according to the central committee of the Communist party, "there is not one formerly idle Communist in the country today who does not enjoy a fairly lucrative job in connection with the distribution of public funds." In the case in question, what would appear to be merely a happy, innocent summer frolic turned out to be a noteworthy example of how Communist sympathizers, supported by relief funds contributed by American taxpayers, labor unceasingly to spread abroad the Communist message—at government expense. Children were the unfortunate victims of this illuminating example of Communist indoctrination. In one scene a score of singing and dancing children, representing Italy, were told by a deep voice from the wings "to drop your playthings because you must bear guns and go to war." The persecution of the Jews in Germany provided the theme of another play. In a third scene Negro slavery was linked with the oppression of other races today. In the grand finale the entire company of children, ranging in ages from eight to twelve, sang a song denouncing all Fascist régimes and praising the "brave Russians fighting in Spain." The point at issue is this: American taxpayers are supporting WPA projects. In this particular instance, a children's festival was converted into propaganda in support of the Communist invasion of Spain. During the rehearsal period, the minds of 250 American children were molded and fashioned along Communist lines. We can only regard this incident as an intolerable misuse of public funds. Doubtless other festivals will be held during the summer months. If they are used as vehicles for Communist propaganda, we have only ourselves to blame.

WPA Propaganda

A WHILE ago a magazine noted for its personal combination of appealing, neo-Manchestrian liberalism, of secular, contradictory liberalism and of uncertain Marxist socialism, printed above the subscription coupon in its house ad a blurb headed in large type by the slogan: "It's intelligent to be radical." It is unquestionably smart to be radical, and what's more, radical in a particular way. The American Writers Congress, recently in session in New York City, is the biennial fashion show of radicalism. The writers at this conference are by no means at one in political, economic or social philosophy. They are invited rather indiscriminately, and accept remarkably so. The general supposition that the Communist party is stage manager by no means implies that the majority have their red cards. The chief purpose of the Congress appears to be—exactly as that of intelligent coutouriers—to settle the dominant, if not strictly designed, fashion of writing things and about things. The vague hope emphasized two years ago, that the Congress would swell the output of good proletarian fiction, has become pretty hollow, as proletarian writer James Farrell rather unorthodoxly declares in the *Saturday Review of Literature*. The fashion taken up is enforced by social pressure, all kinds of snobbery, violent vilifications, parliamentary ruthlessness and economic rewards and sanctions. The current fashion is apparently to deepen the bland assumption that Stalinist Russia is the defender of all that is worthy in the past and future of western civilization, especially in the other great democracies. This fashion is triumphant in our literary set today. How ingenuously it is held was obvious in the observation made at the Congress by Frances Winwar: "Every book to emerge from Fascist Italy is an 'approved book' and therefore dull." With what countries is that deplorable condition supposed to contrast?

The Literary Fashion

IN FRANCE, as an article in last Sunday's *Times* publicizes, the confusing popular front literature and criticism is not so dominant. It is opposed in the way it should be opposed, by other creative literature and criticism. There is Mauriac held in great esteem, writing a column and writing successful novels, most recently "La fin de la nuit." George Bernanos won the Prix Goncourt, by far the most important literary prize, with "Sous le soleil de Satan," and followed it with the popular "Journal d'un curé de campagne." Chateaubriant is successful with "La réponse du Seigneur" and "La Brière," and the indefatigable Catholic writer Daniel Rops has a best seller in "Mort, où est la victoire?" The vogue in France seems to be running away from the uncritical radical materialism of our own Writers Congresses toward the "métaphysique," "spiritualiste" or "idéaliste." Van der Meersch, most recent winner of the Goncourt, would also be in this newer group. Attacking the current fashion in American letters with polemical bombast would simply solidify its triumph among our popular writers and would endanger the elements of good submerged in its generally unacceptable whole. Only through creative effort such as is happily under way in France can Christian letters make the change.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE FIRST week in July will be marked by a gathering in Boston destined, it may be believed, to serve the cause of religion in this country in a very important way. On July 3 and 4, the Second National Conference of the Laywomen's Retreat Movement will gather in that city. Sponsored by the Cenacle Retreat House of Boston, and approved by His Eminence Cardinal O'Connell, the Conference will continue the program begun so auspiciously last June in Chicago, when for the first time in the history of women's retreat activities in the United States, laywomen convened to discuss this vital feature of Catholic life and to plan the basis of a permanent national organization. The general plan toward which the Conference is working is that on which the Laymen's Retreat Movement is modeled; they particularly hope to promote "the spiritual welfare of the youth of our land by providing for them the opportunity of advanced Christian Doctrine study through closed retreats." The two-day meeting is scheduled to contain a wealth of information and inspiration, not only to those who already appreciate the unique value of the Retreat Movement but also to those who have been seeking and have not yet found a method of deepening and solidifying their religious life. Reports, discussions and addresses by such speakers as the Reverend Paul Hanly Furfey and the Reverend James M. Gillis, C.S.P., should richly repay those who respond to the general invitation extended to all women to attend.

The Laywomen's Retreat

THE WEEK'S most interesting gift, we think, is not the $25,000,000 left by the late John D. Rockefeller to his grand-daughter. Nor even the $25,000 said to be in process of collection among parishioners of the Reverend R. Anderson Jardine, to be given him as a reward for having defied the (presumable) ban of his religious superiors to read the marriage service of the Church of England over the Duke of Windsor and his lady. No. On the whole we incline to think that the week's most interesting gift is the half-million odd dollars tendered by Mr. Charles R. Walgreen, the drugstore magnate, to the University of Chicago. For Mr. Walgreen received a good deal of publicity two years ago by withdrawing his niece from that very institution, on the charge that it was insidiously trying to make a Communist of her. Into the merits of that charge we are not informed enough to enter. But we recall that not all the publicity aroused was favorable to Mr. Walgreen; and it shows Mr. Walgreen in an admirable light that he was affected by the incident only to act in a constructive and generous—and we hasten to add, intelligent—way. He has specified that his handsome gift is to be used in teaching the true nature and meaning of American institutions. Disavowing any belief in the perfection of these institutions, he yet holds that the necessary amendments and adjustments can be made with the help of proper public knowledge; that "the larger understanding there is of our democracy, the heritage out of which it developed and the principles of its operation, the nearer we are to a solution of our difficulties. . . . If our students are acquainted with our own Bill of Rights, there is no danger that they will be led astray by foreign isms—and that includes Communism." This is surely a fine way to spend one's money: investing it to perpetuate the best our society contains.

Dona Ferentes

THE WOEFUL challenge of Macbeth, "Canst thou minister to a mind diseased?", may be about to lose its standing as the most triumphant rhetorical question of all literature. Advance newspaper notice of a demonstration to be given at the current Comprehensive Scientific Exhibit of the American Medical Association describes a method of "soul surgery" which has alleviated, in some impressive percentage of cases, such things as "tension, apprehension, anxiety, depression, insomnia, suicidal ideas, delusions, hallucinations, crying spells, melancholia, obsessions." Disregarding the plainly pathological states of mind in this list, there still remain enough other states of mind for us to ask whether our race was intended to do entirely without anxiety and apprehension. The incomparable Mr. Benchley has somewhere a list of rules on "How to Worry," and that may come much nearer the root of the matter. But we have another point to make against this type of alleged cure. It seems to us that when the doctors say, "While there are no detectable abnormalities of the brain in certain of the fundamental psychoses, the symptoms might be due to the development of stereotypy in cortical association centers, i. e., a fixed pattern of response tending to perpetuate themselves to the detriment of the personality as a whole," they are saying that a person has indulged some things to the point of forming a bad habit; and, when they proceed "by forcibly breaking up the connections over a large area," that (again leaving out pathological states) they are doing something else to the detriment of the personality as a whole. After all, the personality has a will; that is what makes it a personality. It is difficult to believe that any short cut (no pun intended) to what should be an effect of will, will be of permanent value to the human race. When Macbeth's physician gave him the intended "No," he added the reason — which humanity will hardly evade: "Therein the patient must minister to herself."

Cutting It Out

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DILEMMA OF THE SECULARIST

By LOUIS MINSKY

ANYONE who is sensitive to the underlying currents of world thought will observe the constantly narrowing planes of philosophy upon which the struggle today is taking place. Even as recently as a few years ago the basic issues were fought between a great variety of opposing ideologies, such as between liberalism and toryism in the political field, fundamentalism and modernism in the theological realm and reaction and progress in the sphere of economics. As the continuance of western civilization has become more precarious these sectional concepts have given way to narrower and more urgent issues, such as between democracy and totalitarianism on a world-wide front. Then, since these systems are merely political, thinking people have begun to view the world struggle as more strictly narrow yet—as between religion and paganism. But there are some to whom this definition is still inadequate. They insist that we must go a step further and define the fundamental issue today as between religion and secularism.

The reason for this is obvious. The indignation of moral men has been directed largely at systems of politics and economics, but much which is immoral today is being tolerated and furthered by individuals who are neither Fascists nor Communists nor pagans and who are apparently unaware of or recklessly ignore the fact that the evil in the world is not entirely political or economic. These are the secularists; they have been relatively immune from criticism since the wrath of the times has been directed at the extreme secularists—the Communists and the Fascists.

But if it is conceded that western democratic civilization must be rooted in religious ideals—and it is one of the facts which is too frequently ignored that American democracy was founded by deeply religious men—then it follows that anything which is at odds with broad religious concepts is inimical to true democracy. If we believe this to be true, we observe at once that Communists and Fascists are not the only offenders against religion. If, for example, we analyze the factors responsible for the decline of religion we find that this so-called breakdown of religion is due not so much to faults inherent in religion itself, as to the betrayal of religion by secular forces of leadership. Consider, for example, the comparative failure of the press to promote religion in a democracy which was founded upon religion, and the part which many newspapers are playing in the destruction of religious values through a sensationalism which is helping to break down character and morality. Consider the movies as a factor in the breakdown of moral standards. Consider the rôle of politicians who vote for legislation which the Churches consider unethical and immoral. Religion today must compete with a secularism which has the overwhelming advantage of being in control of the agencies of public opinion and propaganda.

The danger of this secularism lies in its unreserved capitulation to the present-day obsession with economics. Now this obsession is eminently desirable from a religious point of view, for if man does not live by bread alone, the bread is necessary in order that he may turn his mind to other things. But this concern with economics has not been accompanied by any measure of concern with morality. Thus we may have the hypothetical situation of newspapers writing editorials on current problems of capital and labor but saying nothing about the alarming growth of sexual looseness among college students or the growing extent of drunkenness among all sections of the population.

The secularists may answer that these moral questions are the special province of the Church, but this is merely passing the buck, since no concomitant effort is made to strengthen the hold of religion upon the people. The fact of the matter is that since the secularists control the instruments of public opinion their grip upon the public is greater than that of the Church. Hence they must help the Church in its function of moral guidance and to a large extent assume responsibility for the proper moral and spiritual as well as economic direction of the people. Otherwise we shall be faced with the situation of eventually ushering in an era of economic justice but discovering that the beneficiaries of the new order are individuals of poor moral, ethical and spiritual fiber.

It would therefore appear to be a reasonable suggestion that our secular leaders take stock and see whither they are drifting. This has special reference to those who have not yet joined the ranks of the extremists.

Let us begin by considering the liberal. The difference between the secular liberal and the Communist is merely one of degree. Both are, to varying extents, economic determinists. Both ignore the moral and spiritual foundations of life. This does not mean that the liberal's solution is wrong; it may be right as far as it goes, but it does not go far enough. The religionist will admit the strength of the liberal argument

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but he will retort that it is incomplete. The liberal is concerned with economic morality but he is indifferent to personal morality. He is concerned with the forces that make for a breakdown of social justice but not with those which make for a breakdown of character. The liberal, like the Communist, believes in the social gospel but unlike the religionist he does not pay much attention to the personal gospel, whereas the latter believes both in a personal and a social gospel. The difference between the religious solution and the liberal solution is the difference between truth and half-truth.

The secular liberal of today is in a dilemma from which he will soon, from pressure of world developments, have to extricate himself. He must either voluntarily join the camp of the religionists or be pushed inexorably to the side of the secular extremists. The truth of this statement may be seen from what is actually taking place. Liberals are coming more and more to think in terms of Marxist ideology. The Communist-Fascist struggle is driving them on the side of Russia. On the other hand, the beginning of a possible opposite reaction among liberals is contained in the recent conversion to the religious camp of A. J. Muste, a prominent leader in liberal and radical workers movements. After many years activity in the movement during which he progressively went from liberalism to Trotsky Communism, Muste dramatically renounced Communism as a way of life, proclaimed the religious solution as the only true solution and identified himself with the Fellowship of Reconciliation, a religious pacifist organization. There is a lesson for all thinking liberals in the return of Muste to religion.

If the liberal is not to succumb inevitably to secular extremism he must identify himself with the religious forces. The Church and the Synagogue should issue an invitation to liberals to join the religious fellowship before it is too late. But such an invitation imposes a serious responsibility upon religion. The liberal is interested in social action and the Church must give him social action, otherwise it will make no impression upon him. The Church must strengthen those of its agencies which are working for the same aims which the liberal is seeking. Religion must be able to say to the liberal: We can satisfy your urge to work for a new social order. The Church and Synagogue are as concerned with eradicating economic injustice as you are. But our solution is more complete than yours, for we are concerned with individual morality as well as with social morality, with the spiritual as well as the material in life.

Nor should the Church rest content with an invitation to the secular Left, for there is also the secular Right, the middle-class conservatives who stand in danger of veering to the extreme Right. Members of this group are disposed to flirt with Fascist ideas just as some liberals are inclined to flirt with Communist theories. The anarchy of the secular conservatives is even more complete than that of the secular liberals, for although the philosophy of neither group is rooted in moral or religious authority and each is a law unto himself, the social concern of the liberal is essentially religious in nature.

The very anarchy of secular conservatism at a time of rapid social change should drive conservatives into the Church. For the Church is the only salvation of the conservative. This does not mean what it appears to mean at first sight, namely, that the Communists are right and the Church is a bulwark of reaction. It means that, during a period of extremism, the Church is a moral safeguard against extremism. There is to be sure, an alternative bulwark—an immoral one—and its name is Fascism. The wavering conservative will be pushed toward the immoral path of Fascism or he must choose the moral direction of religion. He is confronted with the same dilemma and subject to the same operating forces as is the liberal.

The Church is a bulwark against extremism because it is a fellowship of conciliation. Unlike the Leftist and the Rightist the Church does not believe in worker-controlled or capitalist-controlled or other class-controlled States. Religion is guided by truth, morality and justice and these criteria are applied to all men and all situations. For this reason the conservative must and should subject himself to the moral authority of the Church and be governed by its program of social justice in the knowledge that this program is one of truth, morality and justice. Only thus will extremism be prevented both on the Left and on the Right.

If the Sun Be Set Forever

And if the sun be set forever now,
Never again to rise and cast a ray
Over the road on which I make my way,
Shall I be vanquished and forget my vow,
Resign my heart no more to dream of ending
My walk at that enchanted gate which long
Has made me hopeful and has made me strong?
There is a desperate rapture in ascending
The certain road which we have made our own,
Despite the painful stumbling of our feet,
Despite the shadowy menaces of defeat.
There is a strength which in the veins is grown
By stark necessity. Deprived of light,
We learn to grope with skilful hands, and so
To reach our goal. Despair does not lay low
The spirit that climbs beyond the body's height.

HELENE MULLINS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RED CROSS SPANISH RELIEF

By GEORGE W. MEHRTENS

DECLARING that the International Red Cross was expending funds received for distribution in Spain in such a manner that the benefits may equally and impartially reach "both sides in this unfortunate situation," Admiral Cary T. Grayson, chairman of the American Red Cross, replied to recent statements that the Red Cross, "according to authoritative sources, had established seven centers in Loyalist territory and but three in Nationalist territory."

"The American Red Cross will accept contributions for this relief work in Spain," Admiral Grayson told THE COMMONWEAL, "provided such contributions are not restricted in any way and are to be expended solely within the discretion of the American Red Cross and the International Red Cross Committee in the same manner in which the present funds are being expended."

Declaring that the organization's operations in the Spanish situation were being carried on in the traditional Red Cross way, namely, not taking sides, Admiral Grayson referred to a recent communication received by Judge Max Huber, president of the International Red Cross Committee, regarding the work of that Committee in Spain.

"The cost of the Committee's delegations in Spain and the much smaller expense of extra staff at Geneva, amount to about 20,000 Swiss francs monthly or approximately $4,500 in American money," Judge Huber writes. "This total is made up roughly as follows: one half (50 percent) is due for the salaries (a) of nine delegates and three assistant delegates in Spain, and (b) of eight secretaries and typists at Geneva, who have been recruited solely to deal with the business in connection with Spain."

Forty percent of the total, Judge Huber points out, is due for maintenance of the twelve delegates and assistant delegates in Spain, for postage, telegrams and telephones, and for the traveling expenses of certain delegates who are obliged to return at intervals to Geneva to report progress.

"Ten percent is due for insurance against accidents and disease on behalf of the delegates to Spain," Judge Huber continues, "and we must add that our representatives in Spain each employ a staff of twenty-five to thirty persons, whose services are purely voluntary."

Judge Huber emphasizes the fact that above the total monthly expenditure (20,000 francs) a further monthly sum of 60,000 francs is necessary to allow the organization to buy the stores necessary to satisfy, at least partially, the most urgent needs on both sides. Such consignments, he states, would include nothing but surgical dressings and instruments, medicines and drugs, serums, vaccines, equipment for Army and Red Cross hospitals, and lastly, special supplies for small children and invalids.

"Apart, however, from the monthly total mentioned above," Judge Huber concludes, "we must stress the fact that our delegates are practically compelled to meet urgent demands for hospital stores, and even food. Such distributions are necessary, in order to give the humanitarian work of our representatives the greatest degree of practical backing. This assistance in kind, which alleviates the lot of many war victims, and which is always distributed impartially between the two camps, constitutes one of the International Committee's primary duties."

The method of monthly contributions, it was declared, carries with it the evident advantage of allowing the donors to withdraw their subscriptions as soon as the civil war in Spain ends.

"Judge Huber's letter gives a pretty good idea of what our work on the other side is," Admiral Grayson said. "From the outset, the International Red Cross Committee announced that all funds collected for Spanish relief would be expended impartially on both sides and that funds would only be accepted which were not earmarked. This policy, however, has had the tendency to slow down gift-giving to the Committee, as many people prefer to contribute only to the side with which they sympathize."

According to many observers in Washington, it would be impossible for the American Red Cross to depart from its traditional policy of "not taking sides" and still exist in its present capacity. As to the authoritative reports that there existed more Red Cross centers in Loyalist territory than existed in Nationalist territory, it was explained that the need for more bases was perhaps more stringent on one side than on the other, and as soon as the call for help became louder on the Nationalist side, additional centers would most certainly be established.

To date the fund of the International Red Cross for relief in Spain has reached approximately $160,000. Of this amount the American Red Cross has contributed $25,000 and the Junior Red Cross has donated $1,000. Of the total, over $100,000 has been expended, leaving a balance of approximately $60,000. Of this balance nearly $25,000 has already been committed.

It is interesting to note that both sides have benefited almost equally in the distribution of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

supplies purchased with the contributed funds, the Government having received goods to the value of 170,000 Swiss francs and the Insurgents 169,000 francs. Letters expressing warm appreciation of the help extended by the American Red Cross through the International Red Cross have been received in Washington from the Red Cross organizations of both the Government and the Insurgents.

The International Committee has not undertaken to carry on its relief work by sending its own medical staff and equipment to Spain. Long experience has proven that with limited funds the greatest good can be obtained by using the established local agencies. Therefore the delegates of the Committee, all of whom are neutrals, as is essential in carrying out war-relief, have been scattered throughout Spain, one or two in each of the strategic centers of both the Insurgents and the Government.

The work of the delegates in Spain does not only consist of the distribution of supplies and funds to local agencies. There are multitudinous other duties. For instance, an intricate and far-reaching family news exchange has been set up, over 170,000 family inquiries having been received, to which 64,000 answers have been dispatched. This work is done entirely by volunteers in Spain and Switzerland. In addition to this, the International Committee is giving special attention to the relief of prisoners of war. Under the Geneva treaty of 1929 the powers of the Committee are defined but the provisions do not apply to civil war. Despite this, the parties to the conflict in Spain have applied the provisions by analogy and they have in most instances been eager to cooperate in ameliorating the conditions of the prisoners. Unquestionably the presence of the International Red Cross in Spain has done much to improve prison conditions, but there are many sad cases which the Committee has been powerless to help. The struggle is unbelievably bitter and the sorrow and suffering left in its wake make a page of history that might better be left unwritten.

International Red Cross delegates in Spain have in most instances found a spirit of cooperation in their work, but they have likewise met with grave difficulties. Here and there attempts have been made to interfere with their work and on a number of occasions their very lives have been endangered. However, the insignia of the Red Cross has been generally recognized and respected. There have been instances where protests have been received of violations in regard to the bombing of hospitals, hospital trains, and unprotected cities; of the detention and imprisonment of medical personnel; of the execution of Red Cross units and prisoners of war. On the other hand, both sides have frequently notified the International Committee of hospital locations to prevent accidental bombardment. This plan has proven very effective as contrasted with the past, where it has been the experience of the Committee that no matter how many Red Cross flags were flown or emblems painted there were frequent mistakes due to invisibility.

Because only meager supplies are in the hands of the Committee, condensed milk can only be made available to children less than a year and a half of age and then only on presentation of a medical certificate. Likewise, none of the foodstuffs is distributed without a preliminary investigation which confirms the urgent necessity of the excessively small grants of food which may be alloted in each case. Every morning, it is said, a crowd of more than 600 people gathers in front of the Madrid office of the Red Cross, hoping to receive a small amount of milk or a little package of food which will permit them to subsist.

The establishment of dispensaries for specific remedies in all provincial capitals, with limited facilities for hospitalization and aid to existing organizations in finding homes for and feeding homeless children constitutes, according to authoritative statements, a wide field for humanitarian assistance. A vast amount of relief work needs to be done in Spain and funds even liberally subscribed are soon exhausted.

The American Red Cross has in all instances endeavored to abide by its traditional policy of equal distribution to both sides, and all contributions therefore coming from its funds for Spanish relief have been sent to the International Red Cross Committee, whose delegates in Spain have scrupulously maintained the policies of neutrality that are age-old with the Red Cross. At the same time the Red Cross stands ready to accept and transmit funds from any source which can be used by the International Committee without restriction. Through this means it is believed that the American people can most effectively participate in bringing relief where suffering exists in Spain. Thus there is an opportunity for everyone to help in one of the most tragic situations of history.

Moles

Let little silvery threads wander under
These roots of earth, they shall be burrows of moles
and gnaw asunder
New blossoms and pull, inclined
Toward earth, new stalks that would have stood
Stalwart and straight and good
But for the penetration of the blind.
So must the upright die.
To give the unseeing a small taste of sky
And lay fair blossoms desolate beneath
Invulnerable teeth.

WITTER BYNNER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WHAT PRICE DEFINITIONS

By LOUIS J. A. MERCIER

SHORTLY after THE COMMONWEAL published "Capitalism and the Facts" (January 8) Father Virgil Michel kindly wrote: "I am going to answer you. May I suggest that you in turn reply to my expostulations? I will then remain silent." Father Michel's "expostulations" (March 12) were, as he added, "a bit strong." But as my article brought me letters of earnest approval or verbal encouragement from members of three religious orders, including Father Michel's own, and from many deeply concerned with social justice, a little further conference on the subject may not be unwelcome.

First, a word of thanks to Father Michel. We have sat together in hotel lobbies at conventions and talked as can only be done against the background of a common philosophy and a common faith. Since then, I have been an avid reader of his own and other publications of St. John's University, Collegeville, Minnesota. From this liturgical center there glows the light of a dynamic Christianity before which mere "humanism" grows pale. Naturalism is at once transmuted into supernaturalism. The Christocentric wholly replaces the homocentric, and humanity is bodily absorbed into a mystic entity. No wonder Father Michel indignantly recoils from any defense of "individualism" when he takes it to mean anarchy.

Not only necessarily but eagerly, since this is the inspiring and consoling fulness of Catholic doctrine, do I subscribe to this ultimate view of life. In fact what I found most appealing in Irving Babbitt's "humanism" was that, with its call to meditation on "the higher will," it was really a superhumanistic doctrine challenging even scholasticism to transcend its study of man as a rational animal and to make at least one of its provinces the exploration of supernaturalized human nature.

But though such a synthetic view of man is the only satisfying as well as the only correct one, yet, because our nature is nevertheless human and not angelic, we cannot defend synthetic views save through discursive analyses. We must proceed step by step, and, before advancing, we need to consolidate each position. Hence the legitimacy of the humanist approach, even though it is only in the supernatural that we may find our fulness of life. Father Michel, writing from a monastic cloister, looks upon the world from the center of this fulness; but most of us, struggling in a naturalistic world, are necessarily fighting as mere rearguards of supernaturalism. Our task is to rescue the individual from the flux of total change in which monistic philosophies would dissolve him, and reestablish him distinct in nature and distinct from God, before we talk about the possibility of his supernatural destiny.

Now man, thus standing as a distinct entity is "the individual," and the allied words "individualism," "individual," "individuality," cannot be avoided or given up without a loss in any discussion on the nature of man or on his rights and duties. The first definition of "individualism" given by "The Century Dictionary" is: "the quality of being distinct or individual; subsistence as a distinct entity; individual character." Fundamentally, our quarrel is with its opposite: that pantheistic monism which merges God, man and nature. It is out of this Hegelian doctrine that emerges the totalitarian state. As Cardinal Mercier expresses it:

> As in this doctrine the absolute is one with the substance of the universe and as this substance is mind, the state is a mode or aspect of the absolute or divine reason; and thus the will of the state . . . creates rights.

Hence, we have here, as he further explains "a denial of the individual and, consequently, of his rights; civil law being elevated to an absolute sovereignty." So Cardinal Mercier starts his discussion of "The Christian Conception of the State" by analyzing the "nature of the individual," and it is only then that "personalism" appears: "The individual is by nature a personal and social being." So, likewise, he devotes a chapter to "The Rights of the Individual," and not to "personal" rights which would be ambiguous. In his pamphlet, "The Theory of the State," Father Michel himself discusses "the individual and the state" and makes the distinction called for. He defines "individualism" as "the attitude of making the individual central or all important in life," while he rightly denounces what he qualifies as "laissez-faire individualism" or "liberalistic individualism" which he defines as "acknowledging no higher law than the natural will of man."

Catholic thought would rescue the individual from the anti-individualistic doctrine which even in antiquity "made the State the supreme good, an end in itself, to which the individual was a mere means" (Ryan on Individualism in "The Catholic Encyclopedia"). To this stands opposed "the Christian teaching that the individual soul has an independent and indestructible value, and that the State is only a means, albeit a necessary means, to individual welfare." It is this Christian individualism which I tried to de-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fend, it is in the name of this individualism that Communism stands condemned.

And so for capitalism. The "Century" rightly gives its primary meaning as: "the state of having capital or property." Just as the notion of individual rights must be compromised if the term individualism is loosely denounced, so the notion of private property and capital is undermined if capitalism and capitalists are indiscriminately condemned. Capitalism and private property stand or fall together because the word capitalism cannot be dissociated from the possession of capital, and capital is merely a surplus of private property. We become capitalists as soon as we produce more than we consume. Hence capital is essentially the reward of virtues—superior capacities, industry, foresight, abstinence—even though it can be acquired by taking it wrongfully from those who exercised them. Mirabeau said: "To denounce capitalists as useless to society is to attack foolishly the very instruments of work."

Far from being vicious then, the capitalist system, because it means the accumulation of resources greater than those necessary for the bare sustenance of life, is essential not only to material but to intellectual, artistic and even spiritual progress. Churches as well as schools, libraries, laboratories, the development of the arts, literatures and the sciences were all preceded and derived directly from the accumulation of capitalism or surplus of property in one form or another. On this point, read the article in "The Catholic Encyclopedia" on Property.

But even on Father Michel's own description, capitalism does not stand condemned. He tells us that "capitalism stands generally for an economic system in which capital plays the preponderant part." Well, what is wrong with capital playing the preponderant part? As Cardinal Mercier puts it in his "Reply to Objections Brought against the Capitalist Régime":

> The labor of the artizan is certainly a productive force, but it is useless in itself. It can effect nothing unless certain conditions are present. . . . It is the capitalist who provides these conditions, who builds the factory, who sets up the machinery and the raw material, and . . . directs the concern.

Hence Father Michel's contention that capitalism represents only the material cause in production does not seem to be well founded, and even less his linking of "brain and brawn" on a par as the efficient cause in industry. In our industrial system, the worker is indeed the smallest factor of the efficient cause. The plant and machinery are far more important, and still more the brains that have organized the plant and developed this machinery. Moreover, is it true that capitalism necessarily "degrades men to mere economic factors of cost to be bargained for at lowest possible market prices . . . as individual items of cost and not persons with souls, aspirations, self-determination, etc.," and that "their rights are reduced to the right of accepting work at the proffered price or else starving"? Capitalism at least saves from starving those it employs. The fact that more would like to be so employed is also proof they prefer to work in a factory than, say, on a farm. Nor is it peculiar to the capitalist system that we are bargained for at the lowest market price. Colleges and universities, even Catholic, do not pay more than they absolutely need to for instructors. They are not working for profits, yet they must balance their budgets, and if they are to progress, they must manage to accumulate a surplus or get new funds from those that have. Cardinal Mercier even specifically refers to the fact that in the capitalist system, the capital may be wholly in the hands of one or a few men, so that

> [they are] in a position to lay down the law to their fellowmen . . . or hold sway over them . . . while on the other hand they are benefited by the labor of others.

But where is the injustice? he asks.

> Are we to decry every kind of division of labor, every exchange of services? . . . If I own a farm or a factory, am I to do all the work myself? To obtain workers, must I divide my property among them? What right have they to it? Am I not benefiting them by giving them a chance to make a living? Evidently, I should pay them in justice. Still cooperation by the workers is freely given in exchange for certain emoluments agreed upon. . . . What right is violated?

Cardinal Mercier concludes that the capitalist truly "furthers the interest of the whole community." The only alternative would be Communism.

> It is then that we should have a complete separation of capital and labor, for though, theoretically, the worker would be joint-owner, in practise he would be a wage-earner nevertheless and now with no possibility of calling anything his own.

What we need, then, are not onslaughts on capitalism which, by befuddling issues, may so easily lead to lawlessness, but objective studies of the actual benefits and possible abuses of that capitalistic system which Cardinal Mercier so ably defends: What part of the big fortunes of the country is represented by plants, equipment, replacement funds, and thus instead of being a private preserve, really promotes the welfare of the community? What part of profits can be taxed without endangering the social efficiency of such concerns? What part of the large personal fortunes of say the last seventy-five years have gone into endowments for the benefit of the public? What part of the annual budgets of industries is assigned to wages, what part to dividends?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

What lowering of sale prices has been made to the advantage of consumers which again means wage earners? Which big concerns are notable for paying sub-living wages, and, on the other hand, are there not industrialists who treat their workers not only justly but fraternally?

One aspect of the present situation deserves in particular to be studied. It is peculiarly the problem of twentieth-century social justice. Father Michel claims that the "Quadragesimo" is a distinct call to a reform of institutions that "would be the death of capitalism": the modification of the labor contract by a partnership contract. This "corporative order," as he further explains in his pamphlet "The Theory of the State" (page 21), would mean the formation of organic groups "in which all members contribute their share to the general work in accordance with their positions and abilities." Why this would mean "the death of capitalism" is not clear, as there would still be, as Father Michel admits, "owners" and "employees." Moreover, capital would still be what Cardinal Mercier described it: the factor without which the labor of the worker would be useless. Capital would still remain a part of the efficient cause. But the feature special to our own generation is this: Scientific progress has recently put so much brain and skill into the plant and the machine that the worker needs to have but little himself, and even, in many cases, needs little "brawn." Moreover, an ever smaller number of workers are now needed in production. A Catholic industrialist was telling me recently that he could produce as much with 500 men, only about 50 of whom needed much skill or knowledge, where formerly he employed over 2,000.

Granting readily that the solution of the problem of social justice is in the "corporative order," our problem remains. Here was a group composed of shareholders and directors of an enterprise and of some 2,000 workers. Now only 500 are needed, and only 50 who need to contribute more than a repetitious gesture hardly as fatiguing as was required to cut or thresh wheat some seventy-five years ago in Europe for about $.05 an hour. What right in justice have the 1,500 men that were replaceable by machinery to call upon that particular concern to retain them? What right in justice have the 450 of the remaining 500 to ask to receive a wage which may support a family of say four children and endow it with a home, a car, and other appurtenances of the American standard of living?

The editors of the *Christian Front* who took my article to heart charged me, through a misreading of the text, with failing to make the elementary distinction between "charity" and "justice." But the fact is that we have come to the day when, in justice, workers have little claim against their employers because their part in production may be so largely unskilled and must become ever smaller in actual time occupied, if all available workers are to be employed.

The solution of the above problem would be that the original 2,000 men be all retained, that they work, say, two hours instead of eight, and that they still be paid a family living wage. The concern in question could theoretically do this as it still could produce as much, but evidently it would be acting in charity as a distributor of the wealth made possible by the scientific progress of the race represented in its plant and machinery.

Furthermore, if industry were so reorganized, the farm would become even more unpopular among the rising generation as labor on the farm can hardly be wholly mechanized or yield much surplus except through a great rise in the cost of living. The possible remedy even through the subsidizing of farm labor from the surplus wealth accumulated by industry would again be more a question of charity than of justice.

The problem of the distribution of the wealth made possible by recent scientific progress is then most complex and difficult to solve. What is certain is that it cannot be solved by indiscriminate denunciations. What the encyclicals denounce is unethical capitalism or what they more often specify as "despotic economic domination," just as, when they refer to "individualism," which the "Quadragesimo" indeed first uses in quotation marks, anarchistic individualism is meant.

Capitalism, understood as the accumulation of surpluses, has made progress possible not only through its available resources but through its encouragement of the advances in the knowledge of the race. Wealth is no doubt unevenly distributed, it has always been, and, in justice, no doubt, must always be. Though there is no absolute correlation between brains and the present distribution of wealth, yet, if all those in the upper wealth brackets and those benefited by them were wiped out, the race would be in danger of sinking back to comparative ignorance and helplessness. It is significant that Russia borrowed from the brains of the western nations in the hope of rising through the development of industry from the necessarily low levels of a too largely agricultural state. Since any solution of the social problem which is not to be wholly communistic or fascistic must be sought through conference and cooperation with capitalists, a disregard, because of the unethical practises of some, of what they have contributed in the past and are contributing today can only lead us astray. The way to safeguard our liberties is through what may be called Christian individualism, and the way to social justice is through what can only be, in some form or other, a Christianized capitalism.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

KING CITY

By FRANCIS J. McGOEY

THE community under my direction at King City, Ontario, has been termed a group of people living under the principles promulgated in the encyclicals. In "Quadragesimo Anno" we read, "The Church insists on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter." In our day, man does not follow reason but takes his principles or philosophy of living from experience. The doctors and medical students inject serums, give medicine, and from the experiences of the reactions, arrive at principles. The scientists, in their test laboratories, mix chemicals and from the experiences of their operations, deduce principles. Unfortunately, people, even Catholics, arrive at religious principles from experience rather than take them from the Church, the authority set up by Christ. How often do we hear Catholic people say, "It is too bad that boy went to the seminary before gaining experience." If we Catholics are to gain new members to the flock of Christ, we must so live in our public life to give non-Catholics experience in Catholic living so that they may deduce principles regarding Catholicity.

Living as we are in a non-Catholic environment, we have subconsciously imbibed the "rugged individualism" of Protestantism and in some cases, sad to say, swung over to the other extreme, Collectivism. How many of our Catholic people pray for anything outside their own wants? It is true the Church in the month of November puts on a campaign of assistance for the souls in purgatory with which our Catholic people cooperate extremely well, but how many Catholics pray that God may raise up teachers for the thousands of Catholic children in non-Catholic schools, for the millions of non-Catholic children in Godless schools, for sinners' return to a life of sanctifying grace, for persecuted Catholics in Spain and Mexico, for our Holy Father the Pope, for bishops and priests? If we answer, "Not many," it shows "rugged individualism" has entered into religion.

Pope Leo XIII tells us, "There is necessary a return to Christian life and Christian institutions." We must make the dogmas of our Catholic religion vital in our lives. Not only is it important that Catholics know the proofs for the existence of God, but we must live according to the principle given to us in our Catechism, that God is everywhere, beside us in our actions. We must live with the knowledge that God, the Father, is more of a Father to us in every respect than our earthly father. We must live with the knowledge that the Holy Ghost resides in our heart, and never should be driven out by mortal sin. We must show by our daily attendance at Mass, in frequent visits to the Blessed Sacrament, that we really believe that Christ is present in our tabernacles. Hundreds of people attending daily Mass and streaming in and out of our churches will have more effect on non-Catholics than reciting to them the scriptural texts proving the existence of Our Lord under the appearance of bread and wine. The convert when hearing these proofs invariably is mystified that there is not a larger attendance at daily Mass and visits to the Blessed Sacrament. We must realize in our attendance at Mass that the bread and wine offered by the people through their donations, means the offering of themselves and that Christ comes down into this offering to raise it in dignity to be a fit offering to our Heavenly Father. We must have in our homes, Catholic papers that are being read. We must all fall down on our knees and pray, adding fasting and a charity that hurts, asking God to raise up teachers to lead the way in education among ourselves and the Godless, and from this there soon will follow a real motive to throw all our energy behind that wonderful institution, the Confraternity of Christian Doctrine.

These are the religious ideas of the encyclicals that we are developing in the community. We have forty families, 240 people. On the First Friday of March, without any particular urging, ninety people received Holy Communion. There are nine religious study clubs of more than 100 people operating once a week. Even though we have our own Catholic school with seventy-eight pupils, parents are urged to teach religion to their children, in the homes. Our little church that holds 125 people, is taxed to capacity for the evening devotions and daily Mass. All use missals, and realize that they are being offered with Christ to their Heavenly Father and therefore, their souls must be in the state of grace that the offering may be acceptable. In good weather, evening prayers are well attended in the church and when not said there, families kneel after their evening meal for the recitation of the rosary. Every family receives a Catholic paper. Here the Church definitely identifies herself with the poor, which is absolutely necessary today.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In the encyclical of Pope Leo XIII, we read:

> If working people can be encouraged to look forward to a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another.

In May, 1934, five families were taken from the relief rolls and placed on ten acres of borrowed land. Each family was given a small cottage, 16 x 30, and after one year, when they had been built up spiritually, in health, and began to gain lost morale, they were moved to a ten-acre plot, given a better house, a cow, a horse, fifty chickens and a pig. The same year fifteen more families were brought from the relief rolls for their year's training. In the spring of 1936, these fifteen families were placed on their ten acres and twenty more families placed in training cottages. It is our hope that these twenty families will be placed on their ten acres this spring and a new group brought out for training. It is difficult to estimate costs, due to difference in prices of land and lumber, but $1,500 should be ample, plus two years of full relief from the communities from where the families were taken. This is an expenditure of approximately four years' relief over a period of two years but at the end of two years there stands an asset near the value of the total outlay. The settlers have done all the labor. Whether these people should pay back the $1,500 over a long period without interest or with a very low rate of interest is an undecided question. We now have twenty families on ten acres of land, according to the wish of our Holy Father, that they own without a mortgage that renders success impossible.

In the encyclical of Pope Pius XI, we read:

> Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working men.

This comment is from the Supreme Pontiff, and therefore, the duty of "every effort" involves all Catholics. Numerous ways and means have been used to fulfil this command, especially credit unions and cooperatives. In the community we have nine social study clubs, operating once a week on these topics, and also have cooperation working to a great extent. The store is a co-operative one, where the buyers share in the profits. Every man must operate a trade, besides working his ten acres. We have the butcher, the baker, the barber, bee-keeper, weaver, soapmaker, already working well and others soon to follow. These men are paid for their work, not according to prevailing prices but a just price according to the size of their families. When all are operating trades, they will be handled on a barter system. In the study of credit unions, they learn what seems to be forgotten by the masses of the people, to live within their budget, to beware of high-pressure salesmanship, and buying on the instalment plan. Credit is given only for things that will produce wealth, to aid in necessities such as sickness or death. Picture a family with their cellar loaded with vegetables, their cow to give milk, and supply butter at least in certain times of the year, fifty chickens to provide eggs for themselves, and a surplus for sale, a pig to kill in the winter, and the advantage of twenty trades working on the barter system. With only $10 taxes, no fuel, electric light or water bills, it is easily seen that they do not need a lot of money and what little is necessary can be had from the sale of surplus production. A community should not consist of more than twenty families and after their training year, should be fitted into some already existing rural parish. Each city parish should adopt one of these communities, by taking their surplus products.

Some may claim that this effort is retrogression rather than progress. If you say that being surrounded by bill-collectors because of high pressure salesmanship is progress, then we can be accused of retrogression. If you say that the lack of security in industry is progress, then we can be accused of retrogression. If you say that lack of health and late marriages due to economic conditions, making it impossible for the reproduction of the human race, is progress, again we can be accused of retrogression. If you say that education preparing for professions (overcrowded) and white-collar jobs that do not exist, is progress, again we must be accused of retrogression. On the other hand, if steady improvement in health by living in natural ways is progress, then we are making it in our community.

There is a nurse in residence at the community and the doctor visits once a week. On many occasions during the winter we have called the doctor with the message that he need not come as there was not one of the 240 people that needed him. If you say that an increase in the birth rate from 16 per 1,000 in Toronto to 46 per 1,000 in the community is progress, then we are making it. There have been thirteen babies born in the community without a mishap to mother or child. If you say that giving men, women and children an opportunity to use their brains in the development of art, music, work, entertainment and play, compared to the artificial way these things are carried on in the city is progress, then we are making it in the community. If you say that the Church giving the poor something more to choose than between capitalism and Communism, and identifying herself closely with the poor is the right thing, then you must agree with the Catholic Back to the Land Movement—or should we say Forward to the Land?

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

When the census is taken in an industrial parish, it is revealed that approximately 50 percent of the parents were born in the country. This may not be true in many parishes in the United States due to extensive immigration but at least we could say a large percentage. The country has been depleted through the vast movement toward industrial life, and certain conditions that existed in country parishes. It is necessary that three children marry in each family to keep the population standard. Some go as far as to say that a family in industrial life by the fourth generation entirely passes out of existence. Figure this out in your own family. If Catholicity in industrial centers is to pass out of existence by the fourth generation, and a depleted country can not replenish it, what is going to happen to Catholicity in the United States and Canada? A study of the works of Dr. O. E. Baker, Senior Agriculturist Economist, Division of Rural Life, Washington, D. C., will develop this point.

If 50 percent of the parents of the people of a city parish were born in the country, in a parish of 500 families there would be 500 people born, reared and educated at a low estimated cost of $1,000 each. This would make each such parish indebted to the country for $500,000. The country has been robbed of manhood and money to build up industrial centers, and now the city and industry must help to rebuild the country, otherwise both will defeat their purpose. One of the chief causes of the present economic conditions, is the fact that there are too many people in industry trying to live off those in primary production. Before conditions can right themselves, governments and industries must realize that more people must be placed in primary production (farming, mining, forestry and fishing). Some people claim that there is more production than necessary, but a visit to any one of our city schools, seeing the thin and undernourished children, will prove that there is not overproduction but underconsumption.

By our experiment, we have saved the taxpayers $14,250. We are specializing in men of forty-five years and upward, with hair tinged with grey, which prevents them from fitting into industry, so that they must be kept on the dole for the rest of their lives. This will involve tremendous future medical expenditures and a multiplication of mental institutions, because unemployment destroys both body and mind. The work could be carried on under the same principles with unemployed youth just as well as with families.

To make a success of the Back to the Land Movement, there must be a priest in charge who is fully imbued with the ideas expressed above, taken from the encyclicals. May I beg your prayers that God will give us the grace to carry out the ideal for His greater honor and glory?

A GREAT SPIRITUAL DIARY[1]

By RUFUS M. JONES

IT LOOKS as though an "insoluble problem" of authorship is on its way to solution, if not already solved. For almost five centuries the question of the authorship of "The Imitation of Christ" has been debated. There have been occasional stretches of quiet in the long controversy, when the problem was assumed to be settled and the prediction was launched that the claims were all sifted and this particular author was undoubtedly the person who wrote the great book. But ever and anon the trumpets sounded again and the controversy once more waged hot for the claims of a different author.

Through all the years of uncertainty Thomas a Kempis (or Thomas Haemerlein van Kempen, as his name originally was) has been accepted by most readers as the real author of the book. The other persons whose claims of authorship have been pressed are Saint Bernard of Clairvaux, "John Gersen of Vercelli," Jean Le Charlier de Gerson, Doctor Christianismus, Chancellor of the University of Paris, and Walter Hilton of England, author of "The Ladder of Spiritual Perfection."

The book is so obviously not of Saint Bernard's century or psychological climate that this claim may be quickly dismissed. So far as the claims of John Gersen of Vercelli are concerned they may as quickly be dismissed, since no such person has ever been actually found to have existed in the flesh. The entire Gersen, or Gerson, tradition appears to have arisen through a blunder. John Goswin, Abbot of Windesheim, took with him to the Council of Constance a book entitled "De conversatione interna," which forms an important section of the "Imitation." It was an anonymous tract, but as it became at once very popular and was often copied, Goswin's name quite naturally was associated with this tract. His name took on many spellings and finally became "Gersen" and under that form the tract got into circulation. It was perfectly natural to assume that "Gersen" must be the famous "de Gerson," himself a mystic, a scholar and a person who might well write such a book.

Walter Hilton's claims rest on the fact that there are a number of manuscripts of a treatise entitled "De musica ecclesiastica" to which Walter Hilton's name is attached, and this treatise turns out to be an important part of the "Imitation." It is, so far as I know, not yet settled how Hilton's name got attached to these early manuscripts, but in any case it is very unlikely that he was the author. What makes it most "unlikely" is that somebody else actually wrote the treatise, and that "somebody else" was apparently Gerard Groote, the founder of the Brethren of the Common Life.

In 1921, a manuscript of Gerard's Diary was discovered in the Library of Lübeck by Paul Hagen. It was found to contain sixty chapters of what we have learned to call "The Imitation of Christ." It is arranged in three

[1] *The Following of Christ, The Spiritual Diary of Gerard Groote* (1340-1384); *translated by Joseph Malaise, S.J. New York: America Press.* $2.50.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

groups of sections. The first group deals with "Interior Conversations." The second group deals with the "Interior Discourse of Christ to the faithful Soul" and the third group deals with "Interior Consolation." These three sections of Groote's Diary written at three critical stages of his life, and corresponding to what the mystics call the purgative way, the illuminative way and the unitive way, form the major part of the great book now known as the "Imitation." Thomas a Kempis in the year 1424 set himself to the task of compiling and editing the writings of the Brethren of the Common Life. He was born at Kempen in 1380, spent his boyhood days in the school of the Brethren at Deventer, in 1399 entered their Order at Mount St. Agnes. He was ordained priest in 1412 and in 1425 he was appointed superior and later master of the novices. There are six volumes of his writings which include biographies of the founder, Gerard Groote, and his successors, and in his work of editing Thomas apparently rearranged the sections of Groote's Diary, added some chapters and prayers of his own, which are quite easily distinguishable by style, and in 1441 he brought his work to an end with the words: "Finished and completed in the year of our Lord 1441 by the hand of Brother Thomas van Kempen at Mount St. Agnes near Zwolle."

It seems strange to a modern reader that Thomas a Kempis should have left the actual authorship unmentioned when he finished his copying on that momentous day in 1441. But we must remember that he was editing the writings of the order to which he belonged and everything in that order was "a common possession" and each Brother merged his life and his work into the common fellowship. In the spirit of humility which characterized the movement no one thought of grasping an honor or a distinction. In fact for a hundred years the writers of mystical books had been inclined to suppress their names, when they wrote their great experiences. "The Theologia Germanica," one of the most perfect gems of spiritual literature, has gone from land to land and from heart to heart without any name on the title page. What God gave a devout soul belonged to everybody and not in any particular way to the Brother who happened to hold the pen.

I do not suppose that Brother Thomas at Mount St. Agnes ever dreamed, when he wrote "finitus et completus" at the end of this manuscript, that for 500 years he would be considered the famous author of one of the best-loved books in the world. The last thing the dear man would ever have done would have been to steal an honor that belonged to another, especially when that other person was the man whom he loved and respected above anybody else in the world. He thought only of passing on to others the best and most beautiful creation of the spirit which the Brotherhood had produced.

Finally I must add a word about Gerard himself who almost certainly is the man that wrote the major part of this great book of the ages. He was born in the town of Deventer in 1340. He became a notable scholar, having studied in the Universities of Paris, Cologne and Prague. He was rich, widely traveled and highly honored for his learning. One day while Gerard was watching a public game in Cologne, a stranger, an unnamed "Friend of God," came quietly up to him and said gently: "Why standest thou here? Thou oughtest to become another man." That word reached the quick in him and awakened him to the deeper issues of life. Henry de Kalkar, his friend and teacher of the old Paris days, a devout Carthusian, helped him to find his path to the new life. Jan van Ruysbroeck, the profoundest mystic of that time, and one of the greatest of any time, became his counselor and spiritual guide. It was largely through the influence of this saintly man that Gerard became, with a permit from the Bishop of Utrecht, an itinerant preacher. He preached what he himself knew out of his own personal experience and he powerfully moved his hearers. He aroused, however, clerical opposition and his opponents eventually succeeded in securing the withdrawal of his license to preach. Meantime he had drawn his group of helpers into a community life and had formed the Brotherhood of the Common Life. It was devoted to the education of youth and became one of the greatest agencies for spiritual nurture during the fifteenth century. The Brotherhood formed "Brother Houses" and "Sister Houses," and created and copied books for the promotion of their noble ideals.

The movement became known as "The New Devotion" or "The Modern Devotion." It was to further this purpose that Brother Thomas wrote and copied the books which make up his collection. Gerard Groote suffered deeply from the opposition which his preaching aroused and he submitted to the authority of his Bishop under protest. He appealed to the Pope for redress, but before the answer came from Rome Gerard had passed beyond these voices to his long-sought peace. The three stages of his spiritual Diary, which mark the purgative, illuminative and unitive degrees of the mystical life, find their place in the final work which the present-day editor calls "The Following of Christ."

The reader of George Eliot's "Mill on the Floss" comes with surprise upon a memorable passage which suddenly reveals how this book on "The Imitation of Christ" has touched lives of all types and all communions through the ages. She says, referring to the "Imitation": "This small, old-fashioned book, for which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness: while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations: the voice of a Brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—Reverend John Kallok, editor of the *Chrysostom* and pastor of St. George's Church, Aliquippa, Pa., of the Greek Rite, is delivering the current series of broadcasts over the Catholic Hour every Sunday at 6 p.m., Eastern Daylight Saving Time. Father Kallok's talk, June 6, was on "Catholic Rites." * * * More than 20,000 persons took part in the ceremonies commemorating the 150th anniversary of the dedication of the Sacred Heart Church at Conewago, Pa. Cardinal Dougherty of Philadelphia presided at the solemn pontifical Mass of which Bishop Leech of Harrisburg was the celebrant. This was the first Church of the Sacred Heart in North America. * * * The twenty-second annual convention of the Catholic Hospital Association of the United States and Canada was held in Chicago, June 14-18. The International Congress of Catholic Nurses met in London over the same period. * * * "The Natural Sciences" is the general theme for the twentieth annual convention of the National Benedictine Educational Association held this month at Lacey, Wash. * * * During 1936, the Sacred Roman Rota declared 28 marriages null out of a total of 75 cases considered. * * * The *Catholic Digest* reprints an article from *Hospital Progress* by Reverend Raphael J. Markham of Compton Road, Hartwell, Cincinnati, Ohio, describing a prayer card for the dying "which contains all the acts necessary" for salvation. These cards which he supplies are widely used by Protestant ministers and have been translated into German, Swedish and Norwegian for use in hospitals by Lutheran ministers in the West. * * * Right Reverend Dom Fernand Cabrol, O.S.B., Abbot of Farnborough, one of the greatest liturgical scholars of our time, died, June 4, at the age of eighty-two. In addition to holding various important church positions Abbot Cabrol was an Officer of the French Academy, Chevalier of the Legion of Honor, Fellow of the Society of Antiquaries and vice-president of the Catholic Council for International Relations. * * * At the formal inauguration of the reconstituted Pontifical Academy of Sciences, the president, Reverend Agostino Gemelli, O.F.M., hailed the convening, at a time of strife and hatred, of men of different countries, races, languages and religions actuated and united by a genuine desire to seek the truth.

The Nation.—In a press conference President Roosevelt indicated that he differs with the proponents of the Wagner-Steagall bill on methods of federal aid to housing. The latter believe in granting a 60-year subsidy to fill in the difference between the rent it is possible to collect from the poor and the income necessary to finance decent housing. The President came out in favor of an outright gift of 40 percent of the original cost, with the hope that the 60 percent could be furnished privately at a cost low enough to guarantee low rents for the future. * * * The American Medical Association adopted resolutions which in sum grant a legitimate place to birth control in medical practise. A resolution stating "that the health of the people is the direct concern of government and that a national public health policy directed toward all groups of the population should be formulated" was taken from committee to the floor and then sent back, and it seemed likely that before the conference closed a more direct statement on socialized medicine would be passed than ever before. * * * The House of Representatives successfully asserted its independence in relation to the tax evasion inquiry by sending to the Senate a wholly reworked section governing the holding of hearings and the issuance of publicity, carefully checking the power of the executive branch. * * * The compromise between administration forces and House rebels on relief was completed on June 7, when the House passed the bill extending the PWA for two years and permitting it to use the $95,000,000 in its revolving fund, $40,000,000 in additional funds and $124,000,000 in loans now available but not allocated, as federal grants covering 45 percent of the cost of projects voted by states and their subdivisions. * * * Hearings of a Senate subcommittee investigating railroad finance brought forth bitter attacks on railroad holding corporations, similar to those leveled against utility holding companies, and also scathing accusations against the "vulture-like" role of lawyers and bankers in railroad receiverships and reorganizations.

The Wide World.—General Emilio Mola, Nationalist commander in the north of Spain, was killed when his airplane struck a hillside near Burgos in a fog. Hard fighting continued near Lemona as Nationalists prepared to break the fortress ring at Bilbao. Consultations were held by Britain, France, Germany and Italy on plans to deal with future attacks on foreign warships. * * * Catholic and Nazi youth groups clashed in Munich. Ten priests were arrested. The Superior Prussian Court ruled that churches can receive no protection against secret police action. Hitler bestowed the Grand Cross of the Order of Merit of the German Eagle on Premier Mussolini and Count Ciano, Italian Foreign Minster. * * * The twenty-third annual International Labor Organization Conference opened at Geneva. The United States was represented by Edward F. McGrady, Assistant Secretary of Labor. * * * The Duke and Duchess of Windsor began their honeymoon at Wasserleonburg Castle in Austria. * * * Russia launched an intensive drive to uproot spies and saboteurs. The 1937 production schedules lagged. Soviet leaders discussed a third Five-Year Plan. * * * President Lebrun welcomed 8,000 Rotarians to Nice as "citizens of the world dedicated to concord and international peace." * * * Foreign Minister Constantin von Neurath of Germany continued political and economic conferences with Premier Milan Stoyadi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

novitch of Jugoslavia. * * * The Peruvian Foreign Office accused Ecuador of moving military forces into a disputed area along the Peru-Ecuador frontier.

* * * *

The President's Plans.—Mr. Roosevelt called House and Senate leaders to the White House to outline the measures he desires enacted during the present session of Congress. Observers around the Capitol predicted that this comprehensive program would prolong the session throughout the summer. First on the list is the reorganization of the judiciary, which observers were inclined to believe would entail a compromise Supreme Court measure providing for the addition of two justices. Then there was the question of the reorganization of the Executive Department and the President's plan to secure wider powers to instruct his administrative subordinates as to his wishes. The President's recent agitation about wealthy tax evaders is to be embodied in legislation which will attempt to plug the gaps through which considerable sums are lost to the Treasury. Mr. Roosevelt's plans for regional TVA's are discussed elsewhere in these pages. In order to eliminate the evils of farm tenancy the administration is planning demonstration projects that will enable a small number of tenant farmers to buy land through modest government financing. Hearings are now being held on the Black-Connery Wage-Hour Bill. Finally there is the question of housing, today the cause of considerable contention between the advocates of the Wagner-Steagall bill, which provides for low-cost housing subsidies over a period of years, and those who favor the Treasury Department proposal of an outright capital grant. On June 7, the Brookings Institution advised the Senate committee, which is studying the President's administrative reorganization proposals, against granting him the additional power he wishes in respect to the Interstate Commerce Commission and the Federal Trade Commission. This study, made at the request of Senator Harry F. Byrd's committee, opposed this extension of power on the ground that the two commissions as creators of law should be under the legislative branch of the government and the impossibility of subjecting these agencies to court control if they are under the President.

German Persecution Continues.—The success of the drive against Catholic schools was indicated, June 5, when, with 773 out of 290,000 school children in the province of Wuerttemberg signed up for Catholic schools, the remaining Catholic confessional schools were suppressed by the authorities. The same day Father Rupert Mayr, said to be Munich's most popular priest, was arrested to prevent his addressing Catholic youth. June 6, St. Boniface Day, the day appointed by the German hierarchy for a fearless demonstration of their loyalty to the Church on the part of Catholic youth, was marked by a number of stirring scenes in various parts of the Reich. At Munich detachments of Hitler Youth organizations participated in noisy demonstrations outside the various churches. Ten priests who exhorted their flocks against violence and led them past the demonstrators down the city streets, were arrested for staging public processions without government permission. A protest was read from every Munich pulpit on the arrest of Father Mayr. Cologne was said to have witnessed the greatest demonstration of Catholic youth in the memory of the present inhabitants of the profoundly Catholic Rhineland, when members of the youth organizations gathered in the Cologne Cathedral to hear Cardinal Schulte preach on Saint Boniface, Bishop and Martyr. On his express instructions the cathedral doors were locked for some minutes after the Cardinal's departure to prevent any violent counter-demonstrations. In the Diocese of Berlin a statement was read in all the churches answering Joseph Goebbels's charges on widespread immorality on the part of the Catholic clergy. Church authorities pointed out that only 58 out of 25,635 priests were involved in immorality trials. The Prussian Supreme Court ruled that churches have no appeal from actions of the secret police, which are taken "in the interests of State security." Such actions would include search without warrant, expulsion from parishes, imprisonment. Catholic readers are protesting the reporting of immorality trials in the provincial newspapers, whose circulation is sharply falling off.

Sun Eclipse.—Fair weather favored the scientists who had traveled to remote portions of the globe to observe the various phenomena of the longest eclipse of the sun for 1,200 years, June 8. The S.S. Steelmaker with scientists from Princeton, the Franklin Institute and Cook Observatory, cruising eastward in the South Seas, 1,000 miles southwest of Honolulu, was in the path of the total eclipse for seven minutes and six seconds. Observers estimated that the light during this period was approximately twice as bright as that of the full moon. Venus, Mercury, Rigel and other stars and planets of first magnitude were visible and the sky became a beautiful deep blue. Dr. James Stokely of the Franklin Institute described the eclipse, in part, as follows: "Three solar prominences shone with a brilliant red around the edge of the moon's disk. Six streamers were seen in the corona, the longest of which was approximately twice the diameter of the sun in length, or about 1,750,000 miles long." When the eclipse first reached Canton Island, a tiny Pacific equatorial coral isle 5,000 miles off the North American mainland, eleven tons of intricate scientific instruments began recording data and an artist reproducing the colors that he saw. The group there included the director of the University of Virginia Observatory, the superintendent of the United States Naval Observatory and the director of the Georgetown University Observatory. The largest number of observers gathered in Northern Peru, the only continental area reached by the total eclipse. A scientist from the American Museum of Natural History was among those taking pictures and recordings on a Douglas airliner five miles above the Peruvian coastal plain. Peruvian observers noted generally that cloud banks had greatly enhanced the beauty of the spectacle. The general feelings of observers were aptly expressed by the Canton Island group who, after months of preparation and thousands of miles of travel for three and a half

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

minutes of total eclipse observations, said, "We are happy as clams."

Regional Planning.—On June 3, two bills and a presidential message went to Congress dealing with regional planning. The President's message stressed conservation, preliminary planning and experimental effort toward the cooperation of various legislative and administrative authorities. "And provision should be made for the effective administration of hydroelectric projects which have been or may be undertaken as a part of a multiple-purpose watershed development. The water-power resources of the nation must be protected from private monopoly and used for the benefit of the people." Senator Norris's bill was much more definite in outline and especially in matters regarding electricity. It would cover the country with seven TVA's, integrated authorities in each division having the power not only to plan and cooperate, but to construct and act as TVA has, especially in the field of power. The House bill looks to the formation of seven purely planning commissions which would accomplish things by securing the cooperation of established local and federal agencies. There would be separate, but of course cooperating, power authorities. Three distinct ways of looking on this matter quickly became defined in Washington and in the press. Private utility companies and public power advocates viewed it as primarily a question of the development of water power to be owned by the government or private individuals. Another group viewed it as something which primarily brings new areas of administration, instituting federal prefectures and tending to supersede present state and local governmental units. The President said: "My recommendations in this message fall into the same category as my former recommendation relating to the reorganization of the executive branch of the government. . . . But it is not wise to direct everything from Washington. National planning should start at the bottom or, in other words, the problems of townships, counties and states should be coordinated through large geographical regions and come to the capital of the nation for final coordination." President Roosevelt and his supporters would like to have it viewed as something to "preserve for ourselves and our posterity the natural sources of a virile national life."

Wages and Hours.—On June 3, the question as to the authority to restrict imports came up at a congressional committee hearing on the Wage-Hour bill in connection with a threatened increase in labor cost. Although it would be directly contrary to the policy of the State Department in reciprocal trade agreements, President Roosevelt did not raise any objections when discussing it privately with one member of the committee. R. W. Johnson, president of Johnson and Johnson, Inc., manufacturers of surgical dressings, appeared before the committee as an advocate of the thirty-hour week. Having factories in the North and South he claimed there should be no differential wage clause in the bill. Also that wages in the South were notoriously low and that in the North competition for skilled labor caused business to pay a higher living wage. Commenting on leisure hours, he claimed that his workers were making good use of their free time by having summer shacks out of town for purposes of relaxation. He also challenged the statement of mounting costs by referring to increased cost of taxation for support of different national employment schemes, that one has to pay for in taxes. One of the three subjects of the Black-Connery bill is the Child Labor rider or part of the Wheeler-Johnson Bill which is almost entirely retained in its original form. Thus the administration's measure, like the Wheeler-Johnson Bill, gives the Supreme Court an opportunity, if it wishes to do so, to reverse its decision of 1918. On June 7, President Roosevelt made it clear that he wished no extra amendments which might hinder its passage. Witnesses warned the committee of inflation, but were in general favor of the bill with the reservation that it be put off to the future.

Steel Strife.—The industrial war of the independent steel companies versus the Steel Workers Organizing Committee increased in sharpness, and the general hysterical condition of labor relations in Ohio, Michigan and Illinois was added to by a labor holiday in Lansing, Mich., called by the automobile workers in protest against the arrest of eight of their pickets, by new strikes in Detroit automobile plants, by the increasingly definite protest made by railroads and by the apparent determination of industry to give a major set-back to the current wave of unionization. In Chicago, Mayor Kelly stopped the Republic Steel Company from housing its besieged non-C.I.O. workers under illegal conditions in mills and the company had Pullman cars brought into the plant. In the Youngstown district, two independent unions, recently risen from the old company unions, were very busy enrolling workers in a go-back-to-work movement. Both sides were carrying on violent campaigns to enlist public sympathy, and the towns were increasingly divided into two hostile camps. Economic pressure was being applied to the public and the strikers as bills and instalments went unpaid and retail trade of all sorts declined and the railroads furloughed men from shops and operating crews. The sheriffs began to enlist more and more deputies and with their additional forces attempted to take all weapons from pickets. It was expected that when the independent unions finished their organization drive, a concerted effort would be made to operate the plants again at full capacity in the teeth of the strikers and pickets. Very unofficial balloting in Monroe, Mich., and Canton, Ohio, showed a majority of the workers desirous of returning to work. The Mayor of Monroe called on all able-bodied men to enlist in a special police force to open a Republic subsidiary there and protect the workers. Petitions from the striking union to President Roosevelt were referred to the Labor Relations Board as he tried to keep out of the struggle. Republic Steel threatened to sue the Post Office for refusing to deliver through picket lines some of the material they wanted sent to "loyal," or "scab" workers.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Non-Catholic Religious Activities.—The secularization of education in America was vigorously attacked by Dr. Howard McAfee Robinson, secretary of the Board of Christian Education, at the General Assembly of the Presbyterian Church in Columbus, Ohio. Dr. Robinson deplored the tendency among educators to discount the rôle that the Church has played in education. * * * The formation of a League of Churches to correspond to the League of Nations was proposed by a special committee of the Church of Scotland. The purpose of the League of Churches would be to foster international understanding and good-will. * * * Increasing dissension within the Presbyterian Church of America was indicated as eight members of the Church's independent Board of Foreign Missions resigned, charging that the Board refused to condemn "independency in Church government." * * * International cooperation for world peace and collective security will be the general topic of the Institute of Public Affairs to be held at the University of Virginia this summer. * * * Reverend Charles S. Macfarland, general secretary emeritus of the Federal Council of Churches, denounced Chancellor Hitler in an open letter for undermining the basic ideal of Christianity. A resolution adopted by the Federal Council declared that the Nazi government's ban against German delegates attending the Oxford conference next month was proof of its hostility to the Christian Church.

Rockets.—In a letter to President Atwood of Clark University, Colonel Charles A. Lindbergh predicted that rockets and methods of jet propulsion may have far-reaching effects on the future of civilization. He praised the rocket experiments of Professor Robert H. Goddard, who has just solved the problem of parachute construction to permit bringing the rocket and its delicate instruments down gently. A gyroscope was used to solve stabilization problems. Goddard rockets have reached altitudes of several thousand feet and a speed of 700 miles an hour. They may be used to send instruments to altitudes above those reached by sounding balloons. Scientific information thus derived would be of immense value to the study of astronomy, meteorology and terrestrial magnetism. Rockets may one day be pointed toward Europe. The speed of an Atlantic crossing, Colonel Lindbergh believes, would be governed only by the acceleration which the human body can stand. Finally, rockets may carry explosives faster than the airplane and farther than the projectile—thus revolutionizing the science of war.

Dr. Hull.—The early June wave of honorary degrees brought a doctorate of laws to Cordell Hull, Secretary of State, from the University of Pennsylvania. In his address during the ceremony Secretary Hull began by paying honor to the first president of the board of trustees of the university, Benjamin Franklin, and to the men of the eighteenth century in general who "proclaimed the doctrines of liberty and democracy, and fought the battles which finally resulted in the translation of these doctrines into the realities of statecraft." He then commended the nineteenth century for "technical and economic progress. . . . With two such centuries behind it, the twentieth century should be a Golden Age of fruition. . . . But can liberty, democracy and the benefits of scientific achievement be harmonized into a cohesive and smoothly functioning social organization? Must man lose liberty in order to achieve an advancing standard of living? Must man pay the price of poverty for the preservation of liberty and democracy? Can mankind, with such knowledge of what is possible as has already been vouchsafed it, become reconciled to the loss of one or the other, without being plunged into destructive conflicts between individuals, between groups, between nations?" After speaking for social awareness and mutual regard and respect within the nation, Mr. Hull went on to speak in favor of what he has worked for with such steadiness: "The life of an individual nation is enriched precisely in the measure in which it shares, as well as supplements, its own spiritual and material resources by playing the part of a good neighbor in the community of nations, rather than leads a self-enclosed and self-contained hermit existence. . . . Peace and cooperation among nations, as well as between individuals and groups within nations, are indispensable."

* * * *

Gold Dehoarding.—The first week of June was the most active in the history of the London bullion market. Engagements there for America were reported at $52,304,000, and the British fund made large purchases too. The monetary gold stock in this country has passed the $12,000,000,000 mark, an increase of 76 percent since revaluation. The Treasury now has 52.7 percent of the total holdings of the fifty-two leading central banks and governments. Fearful of the inflationary effect of such a huge increase, the government has been "sterilizing" new gold. The Treasury does this by borrowing the money with which it buys the gold at $35 an ounce. It has borrowed over $800,000,000 for this purpose, and gold holders began to think it could not go on much longer, as there is strong sentiment against letting the national debt grow higher. The rumor was that the Treasury price would be cut, or that England might go on gold at a lower figure. There are many arguments against cutting the gold price, mostly coming down to the belief that it would be an internationally complicated way to bring an unwanted inflation. President Roosevelt gave out strong statements denying that the administration had any idea of doing such a thing, and the English Treasury denied it contemplated any change. Much gold has already been sterilized in America without cost to the government by raising the reserve requirements of federal reserve member banks. It was suggested that these requirements could be raised higher, that 100 percent reserve requirements could be enforced against foreign deposits, and that gold imports could be offset by the sale of government securities held by reserve banks. The market quieted down on June 8, when the price offered by the British Equalization Fund again came into fairly close relationship with the American price.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

The Masque of Kings

THE PERIL which a dramatist undergoes in the business of casting was never more perfectly exemplified than in the case of Maxwell Anderson's "The Masque of Kings." When the present writer saw that play he recognized that neither the rôles of the Archduke Rudolph nor of Marie Vetsera were adequately filled, but he did not realize how lamentable had been the effect on the play itself. "The Masque of Kings" seemed to him an interesting but uneven piece of work, and the dialogue, except that given to the Emperor Franz Joseph, inferior to that either of "High Tor" or "Mary of Scotland." A reading of the printed play has caused him to revise that opinion radically. "The Masque of Kings" as it stands on the printed page seems to him in many respects the finest thing that Anderson has written, in its intellectual content and sustained beauty and distinction of the writing, finer even than "High Tor." And this does not mean that it is finer only on the printed page. The character of Rudolph is both the key-note and the high point of the drama, and should have been played by an actor who knew how to speak forcefully, clearly and musically. In no other way could the beauty of the lines and the content of the character be projected. Henry Hull, who took the part, had no idea how to accent his speeches, and often he seemed to be speaking as if his mouth was full of mush. The part of Marie Vetsera is of lesser importance to the philosophy of the play, but it is most necessary that it be made veritable to bring out the pathos of the love story. It was interpreted by Margo, a young actress of talent, but utterly unfitted to play the part of an Austrian aristocrat. Dudley Digges, alone of the three principal players, was equal to his task, with the result that the Emperor rather than Rudolph dominated the drama. This threw all values out of balance, and the play, instead of being a poetic social drama, became merely another costume melodrama, a sort of sublimated "Prisoner of Zenda."

Mr. Anderson's Rudolph is one of the most fascinating figures in dramatic literature—a sort of modern Hamlet. Philosophical, rational, idealistic, a poet at heart, he is shown against the background of a court stifled by the traditions of an age long dead and dominated by an Emperor who is the epitome of those traditions. He sees the hopelessness of the continuance of these traditions, and the tragedy which must ensue if a break with them is not made. The Emperor loves his son and is in despair that he does not possess enough iron in his nature to prove true to the ideas and traditions of the Hapsburgs. When, however, he sees his son prepare to sacrifice his father in a revolution, he feels that at last Rudolph is a true Hapsburg, and able to take up the scepter. As he goes out he tells his son that once in power he will have to rule with all the force and cruelty of his forebears. This is the magnificent and real climax of the drama—this and Rudolph's recognition of the truth of his father's words, when he cries, "I am the thing I hate!" And adds:

> "I see in one blinding light
> that he who thinks of justice cannot reach
> or hold power over men, that he who thinks
> of power, must whip his justice and his mercy
> close to heel."

The last act, the scene of the tragedy at the hunting lodge, is somewhat of an anti-climax, and yet had it been properly played it would have had a rare and haunting beauty, the beauty of frustrated ideals and frustrated love. Life to such as Rudolph is an anti-climax, and perhaps that is in a sense the climax of the tragedy. "The Masque of Kings" is a noble play, nobly written. It contains a wealthy of philosophy and some of the finest poetry in English drama, and that this poetry should be written by an American in an age when we thought poetry and the drama had come to the final parting of the ways is a heartening thought. "The Masque of Kings" and "High Tor" have made Maxwell Anderson the leading dramatist of our country.

GRENVILLE VERNON.

Parnell

METRO-GOLDWYN-MAYER selected the late Elsie Schauffler's play on Charles Stewart Parnell because they felt that the immediate past has had no public figure more picturesque and none whose passionate fight for Irish independence was so inextricably intertwined with the drama of his private life. Like the play, the motion picture emphasizes the romantic interest in this stage of Ireland's political development, so marked by intrigue and struggle. "The Beloved Enemy" and "The Plough and the Stars" emphasized the drama of military conflict in Ireland, and stirringly, too. "Parnell" is more in the nature of entertainment than history.

Clark Gable is a more romantic Parnell than was George Curzon's on the stage, yet he does not fire the imagination for any sweeping interest in the character. Myrna Loy does better as the delicate and alluring Kitty O'Shea, for whom Parnell sacrificed his career. John M. Stahl's sympathetic direction gives us modulated moods, which at times, however, are so restrained they become sluggish. Production detail accurately reproduces Queenstown Harbor, the House of Commons and lobbies, Parnell's quarters in London, Dublin and Irish countryside villages, as they were at the time of the story, the decade between 1880 and 1890.

Parnell, leader of the Irish party, rallies the protagonists of Home Rule and wins the cooperation of English Prime Minister Gladstone, in a fight in Commons for enactment of the law. Parnell, through the machinations of Captain Willie O'Shea, a political opportunist, meets and falls in love with the Captain's wife, Kitty. Enraged because favors are denied him, Captain O'Shea applies for a divorce from Kitty, naming Parnell as co-respondent. England and Ireland rock under this intimate scandal. Parnell's refusal to attend the trial is interpreted as an admission of guilt; the Home Rule party splits. Gladstone withdraws his support and Parnell dies in Kitty's arms, with Home Rule defeated.

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

OPEN LETTER TO THE PRESS

Rochester, Minn.

TO the Editor: You have our sincere admiration and thanks for your timely, comprehensive and masterly "Open Letter to Leaders of the American Press, on Spain," which appeared in the May 7 issue of THE COMMONWEAL. Let us hope that the fair-mindedness and good-sportsmanship inherent in the rank and file of our American citizens will accept your message, and may I add, challenge, in the same spirit in which it was given. While all the agencies of publicity have been malefactors in this respect, even the front-page news and the editorial columns of the local newspapers in the smaller cities and towns have been a source of irritation and anger to intelligent Catholic readers. The wish appears to be father to the thought. The atheist, Bernard Shaw, has well said that Christianity may have lost its influence for good in this world because of the division between the great branches of the Christian religion. Whether intentionally or not, our non-Catholic brethren would have their own house tumble about their ears in giving their unwitting support to a murderous Anarchist-Syndicalist-Communist régime which would ruthlessly and promptly destroy every vestige of our form of civilization at the first opportunity. Anyone who has read *Living Age* for the last six or seven years, as I have done, and is familiar with the destructive, godless methods of Spanish Syndicalists and Anarchists, would have no doubt about their intentions; in fact, about four years ago they openly boasted about what they would do once they got into power.

American Catholics and their sympathizers have stood for much persecution and vituperation good-naturedly, almost with apathy, but sooner or later the worm is bound to turn. The present exasperating, yea dangerous, situation could be alleviated to some extent, or even remedied by having prominent or influential citizens of every community approach the owners of local newspapers and remonstrate with them. If this does not prove effectual, then one would have to talk to them in the only language they would listen to, namely, through concerted action, withdraw patronage from the advertisers in their columns.

In many ways it is a regrettable fact that the influence for good of the press is decidedly on the wane. The expression, "I don't believe anything the newspapers say any more," is becoming more and more a commonplace. Such opprobrium is not undeserved. And in this connection, as a long-suffering native-born American, of devout German ancestry, I have lived through three instead of two phases of vicious, misleading propaganda, to which you alluded; and in this respect the large newspapers of the Eastern seaboard were the greatest offenders. The first one was concerned with the World War, into which we poured our blood and treasure, and which was directly responsible for our present national economic and social upheaval and all that it portends, for the end is not yet in sight. And I would ask you to search your good Welsh soul and realize how much even you were directly or indirectly responsible for what is now transpiring in Germany. Insolent victorious nations, not satisfied with the post-bellum wholesale starvation of innocent children, wanted to keep a great nation in slavery for all time, and in their despair we got Hitler. Moreover, as Belloc so clearly pointed out in a recent number of *Columbiad*, we have helped to perpetuate forces inimical to Catholic tradition and culture, which in my opinion, is the hope of the world.

GEORGE B. EUSTERMAN, M.D.

Provincetown, Mass.

TO the Editor: Michael Williams's open letter to the press was a masterly treatment of a difficult and complex subject. But it seems to me that he neglected—perhaps through courtesy—one motive behind the present slavish devotion of the American intellectual and the American press to the Spanish Loyalist cause. Namely, the strong anti-Catholic sentiment which still exists in this country.

It is true that the Fellowship Forum and the K.K.K. no longer flourish, but the incidental lesson of the 1928 presidential election takes on further significance today. Philip Burke recently wrote to the effect that hatred and fear of Catholicism was the midwife which brought Protestantism into the world and a sexton by the same name will bury it. The break-up of Protestantism in this country has never been more clearly or more pathetically demonstrated than during the recent crusade to "Save Spanish Democracy." Those ministers who have actively participated in that crusade must either plead ignorance to the nature of Communism or admit that they hold to the mawkwish and vicious naïveté of a belief that Christianity and Communism can be reconciled.

The average Protestant minister as well as most Protestant intellectuals were brought up in an atmosphere in which the Catholic Church was considered to be, at best, the refuge of their servants; at worst, "the Whore of Rome." Those beliefs exist today, if often subconsciously, in those people. Closer to hand, however, they see it as opposed to certain things which those ministers and those intellectuals have availed themselves of, divorce and birth control. Often brilliant, they deny the dominance of the will and confuse liberty with license. Their support of the Loyalists is rather an opposition to the Church. The reason for it lies close to their hearts, was taken in with their mother's milk. All else is largely rationalizing.

HARRY SYLVESTER.

CATHOLICS IN COOPERATIVES

Minneapolis, Minn.

TO the Editor: Members of the coop-movement heartily resent the articles of such liturgical dust-throwers as Mr. Flynn (THE COMMONWEAL, April 23, 1937) because:

(1) It is a distortion of the truth to intimate that our Catholic leaders are getting nowhere, because they don't subscribe to the *Orate Fratres*. More essential things

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

are: Are they men of grace? Are they working under episcopal approval? We have the approval of the very highest authority for our work: the social encyclicals.

(2) It is psychologically a false way of proceeding to preach theology while men are starving. The first principle of teaching is to proceed from the concrete to the abstract. "Nihil in intellectu quod non prius in sensu." Charity is not a mere definition, it is an *act*. Theologians threw principles into the air for centuries, the while things went from bad to worse, until such Popes as Leo and Pius appeared and energetically clamored for specific social action. We won't get far if we watch our people starve to death while we pause to read up on the latest liturgical theories.

(3) Such complacent articles are extremely dangerous to the faith and welfare of our own and our children's generation. Determining to live a holy liturgical life does not save you once you have stepped in front of a speeding car—you must take immediate action. We have stepped in front of the moving car—materialism, social and economic—and the laborious task of educating men in a proper liturgical life, while altogether laudable and ultimately necessary, is not going to help much once catastrophe has hit us. It is too late to sit back and leisurely advocate that men drop their work to study the liturgical movement. More immediate measures are necessary, as the Holy Father entreats. Only men lost in a haze of medievalism can ignore the fact that we Catholics are but a small group struggling desperately in a pagan environment and against pressing forces, for our very existence.

—Not that the liturgical revival should be slackened, but for heaven's sake let's be sensible; conditions are no longer as peaceful as they were twenty-five years ago, and the eleventh hour is not the time to shout down our leaders because they haven't paused to read up on the liturgical movement. If this movement lives up to the hopes of its proponents it cannot help but take under its wing all other movements—but (super-)naturally and leisurely, by slow and solid education. And it does take patient study to become securely imbued with the liturgy, or the volumes being written about it are mere persiflage. Besides, the liturgicists have some very fundamental problems of their own on which to "work off steam."

CHARLES C. BRIDGES.

CATHOLIC NEWSPAPERS

Brookline, Mass.

TO the Editor: Mr. Lawrence King's letter regarding the diocesan Catholic press in America, while bringing forward a matter of great practical importance, is hardly fair in tone to the various local editors who are struggling to carry on. To compare the local diocesan papers with the *Catholic Herald,* the *Universe* and the *Catholic Times* of England is not to the point, as these publications are national in their scope, and are not organs of local dioceses. However, it would seem that a great deal of modernizing needs to be done if the Catholic press in America is to become the organ of a united Catholicity in this land.

Many local Catholic papers are dry and uninteresting in form and treatment, and are of very little value, except as records of small local events. All the weekly Catholic newspapers should be uniform in size and style. Their general supervision, while remaining under the bishops, should be in the hands of newspapermen of modern experience and of the highest ability, who should be paid according to their worth. In a word, what we sadly need is the forging of a Catholic organ which would be able to voice in a national way the interests of the Catholic cause, and in a manner which would command the serious attention of the American public and of the government itself, if the question warranted it. Due consideration could be given to the small local events and matters which today take up so much valuable space in our Catholic papers. A united Catholic press would make possible the use of writers of the highest standing in the Catholic world. This is an important task for Catholic journalism in America, the rightful organ of a united Catholic hierarchy and people.

WILLIAM E. KERRISH.

INTERRACIAL CONFERENCE

Brooklyn, N. Y.

TO the Editor: As a member of the Interracial Council, I was gratified to have our Third Annual Conference reported in the columns of THE COMMONWEAL. The Catholic Interracial movement with its far-reaching implications is one of the most concrete fundamental answers to and safeguards against Communism yet proposed. Mass meetings of protest and rabble-rousing speeches against minority groups have never yet solved any great social, political or moral questions. Often such approaches mere obscure the issues and aggravate the situation.

There are over 12,000,000 Negroes in the United States, all of whom in one way or another are being constantly deprived of their constitutional and human rights. Certainly a fertile field for social unrest! The Catholic Interracial movement is dedicated to a program of social justice for this great group of our population. The sooner this is guaranteed, the less America will have to fear the spread of Communism.

I earnestly hope that THE COMMONWEAL will continue to wield its great influence in this practical and sorely needed work of Catholic Action.

AGNES C. O'BRIEN.

RELIGION AND SCIENCE

Cheviot, Ohio.

TO the Editor: Thank you for the articles, "Religion and Science," by William M. Agar, in the issues of March 19 and 26 and April 9 and 16, and especially for the paragraphs on evolution. These paragraphs are a thoroughly reasonable treatment of the matter. Most Catholic papers become inaccurate or frantic when discussing evolution. THE COMMONWEAL is the only American Catholic periodical of which I am never ashamed.

REV. FRANCIS MOYER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

The Empirical Approach

The Recovery of Ideals, by Georgia Harkness. New York: Charles Scribner's Sons. $2.00.

THIS precipitate of a lecture series constitutes "an empirical approach to religion and morals." According to the author such an "idealism" neither can nor should be "imparted on a dogmatic basis." With a woman's directness Dr. Harkness postulates these ideals as the real values and verities of life. And, as a responsible pedagogue and professor of philosophy she puts forth her best efforts to bring them within the range of mental vision and volition of her students and listeners. One can but approve the direction and purpose of these high-minded efforts, for, if the "lost generation," for whom she writes, is not to be abandoned to materialism, cynicism and despair, it must find its way back to these fundamentals of life.

To the moralist and religious philosopher of no defined doctrinal affiliations, these personal views will bring welcome arguments and warm support. To the vast number of those, however, who live on "their creedal heritage," it may bring a reminder of Chesterton's adventurer, who set sail to find new lands but, by a quirk of fate and faulty navigation, "conquers" a section of his own native country. For, the empirical approach, after much mental labor, brings forth nothing more startling than the ancient argument from design to prove the existence of God.

But the greater disappointment is reserved for the philosopher. To him "approach," that pedagogical fetish, is irrelevant, and content in the shape of definitions, ratiocination and argument is most important. Here the full devastating effect of breaking away from "a full framework of ideas," which scholastic philosophy offers and to which no reference is made, becomes apparent. Traditional terms and connotations are used in other meanings, definitions are descriptive, discursive or vague, and no consistent effort is noticeable to prove analytically the premises on which arguments rest.

The expressed fear of reducing philosophy to "the art of affixing labels" does not deter the author from introducing new labels of her own, such as "synoptic supernaturalism," "creative idealism" and others. And, although we are told that "thinking people in our day will not listen to any authoritarian 'thus saith'—", it is not felt to be inconsistent to state that "an indispensable approach to truth is the way of authority."

To attempt an "empirical" approach to God and right conduct merely through the subjective experience of an author, inevitably leads to a form of rationalized evangelicalism which, whatever good it may do to the minds of the "lost generaton" within the purview of the author, can hardly qualify as a "constructive philosophy of life" for the untold millions who are satisfied to trust to a competently charted course which, although accepted on authority, may yet be tested and verified by reason.

GREGORY FEIGE.

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET

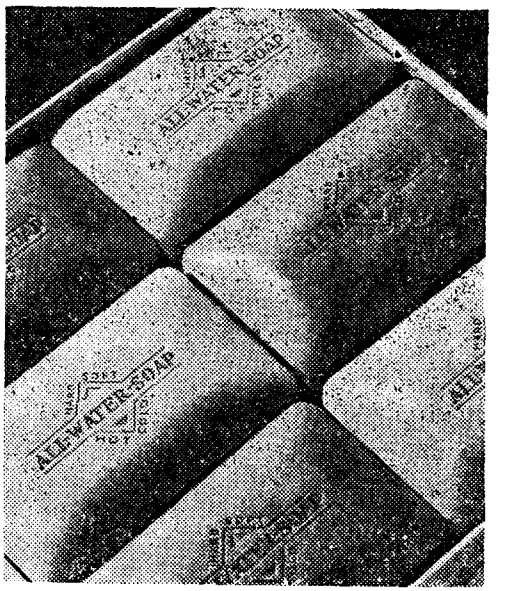
our June sale . . .

Altman all-water soap

78c

box of 12 cakes

bouquet lilac
verbena rose
jasmin violet



our famous soap . . . it lathers in hot or cold, soft or hard water. Use it in town . . . ship it in cases to the country . . . take it abroad with you. Boxes of all one odor, or assorted, 2 of each odor.

toiletries . . . main floor

mail or phone orders promptly filled

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Patriotic Fervor

D'Arcy McGee, 1825-1925; A Collection of Speeches and Addresses; Together with a Complete Report of the Centennial Celebration of the Birth of the Hon. Thomas D'Arcy McGee at Ottawa, April 13, 1925; selected and arranged by the Hon. Charles Murphy. Toronto: The Macmillan Company. $2.75.

ALL THAT the world could give him of credit and renown has been the collection of his speeches and addresses; but to this reviewer Thomas D'Arcy McGee revealed that an Irishman could combine the qualities of a revolutionist under England's unjust tyranny in Ireland with the patriotic fervor that made his life work worthy of imposing commemoration fifty-seven years after he had passed to his reward.

He was born in Carlingford, Ireland, on April 13, 1825, and his family moved to Wexford when he was eight years old; there Thomas received his education, and came to the United States at seventeen to engage in journalism. Three years later he returned to Ireland where he became associated with the Young Ireland Movement, and for three years was active in Irish journalism, part of the time as one of the brilliant young editors of the *Nation*, to whom the twisting of the Imperial English tail was a glorious avocation. Banished from the home of his childhood, he returned to the United States and for six years published newspapers in Boston, Buffalo and New York City.

It was in 1857 that Thomas D'Arcy McGee removed from the United States to Montreal where he was elected for Montreal West and in May, 1862, became President of the Council in the Sandfield, Macdonald-Sicotte Ministry. In 1863, in a lecture on the British American union, McGee urged a Kingdom of Canada with the fineness of the poetic sweep with which his imagination abounded.

In all his speeches and addresses in Canada he strove conscientiously to uphold high principles behind politics and parliamentary work. He chose great subjects—historic empires, historic characters, national rights, religious toleration and his own splendid vision of the future of his adopted Canada. He hated provincial minds and he abhorred provincial politicians. He had all the zeal of a missionary and the finesse of a successful "public contact man" of a much later generation, in pushing obstacles away and forcing his cause forward.

McGee charmed his hearers with a grave and distinctive gift of eloquence. Being a poet as well as an orator and a statesman, his language was always adorned with Irish truisms. On three anniversaries of Thomas More, in 1859, 1860, 1861, his brilliancy kept the audience hanging on his every word. When he spoke about the poets of Scotland at the invitation of the St. Andrew's Society of Montreal his vast store of information tickled their palates. To the United Protestant Workingmen's Society of Montreal he talked of "The Workingman's Aim and Prospect" in a manner that impressed his hearers with the depth of his knowledge. "The Irish Brigade in the Service of France," a speech he made in the Theatre Royal, Montreal, on November 24, 1856, thrilled his Irish hearers and impressed his French auditors.

In his younger years in New York he crossed swords with Archbishop Hughes, who was also a great champion of his race and of the Catholic religion. Both of them were interested in safeguarding and advancing both issues. Their opinions clashed. Archbishop Hughes won, but he was generous enough to say to his friend, Archbishop Connelly of Halifax: "McGee had the biggest mind and was unquestionably the cleverest man and the greatest orator that Ireland had sent forth in modern times."

EDWARD J. BREEN.

Pessimism

A Clergyman's Daughter, by George Orwell. New York: Harper and Brothers. $2.00.

Wake and Remember, by James Gray. New York: The Macmillan Company. $2.50.

Skutarevsky, by Leonid Leonov. New York: Harcourt, Brace and Company. $2.50.

ONE OF these novels is by an Englishman, one by an American, and one by a Russian. George Orwell, the Englishman, looks at things most pessimistically; if his book is written to prove anything, it is to prove that life is no fun at all. His pessimism seems more the result of temperament than of a clear view of circumstance, for in "A Clergyman's Daughter" he arranges circumstance so that the pessimistic conclusion will seem inevitable. Whatever the validity of his philosophy in its own right, its effect upon his novel is unfortunate; his characters have not the self-sustaining quality of characters in memorable novels, being conceived as illustrations of the gloomy thesis. Mr. Orwell confines his attention chiefly to the young lady of his title. Dorothy is an earnest but not especially bright girl whose life is taken up with attending to the duties her father neglects in his parish. By a strange stroke of fate she is swept, successively, into the hop fields, the resorts of the down-and-out in London, and a girls' school of more than Dickensian squalor. Her experiences in these places cause her to lose her faith, which has carried her through the horrors of parish visiting and children's theatricals, but they do not rid her of a morbid distaste for marriage, and Mr. Orwell, with some satisfaction, though he is not hard-hearted, leaves her "pasting strip after strip of paper into place, with absorbed, with pious concentration, in the penetrating smell of the gluepot." One is tempted to believe that her story was written under similar conditions.

James Gray, the American, is optimistic and everything comes out right in the end for the hero of "Wake and Remember." I do not think his optimism is ultimately any more convincing than Mr. Orwell's pessimism, but his characters have a certain independent life. While Mr. Orwell's Dorothy never develops much appetite for life, Mr. Gray's Alexander Rankin is faced with the problem of regaining his appetite for life after the death of his wife. Rankin is an honest businessman, a lawyer with liberal ideas, both political and sexual,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and in the course of a summer in a small town outside of St. Paul he gathers insight into a number of lives, including the life of the young girl who brings back to him his joy in living. The explanation of Rankin's triumph over morbidity seems merely to be that he falls in love again. The process of falling into love is portrayed honestly, and the incidents accompanying it are typically contemporary and American.

Being a Russian, Leonid Leonov is also optimistic: the government under which he writes sees to that. In "Skutarevsky" Mr. Leonov follows the pattern he laid down in "The Thief": the regeneration of the fallen character through cooperation in the Russian socialist experiment. His Skutarevsky, a great physicist, never falls so low as did his Mitka, but there are nevertheless moments when he doubts the success of Sovietism. He loses his family, and occasionally his temper at bureaucratic interference with his scientific researches, but, to no one's surprise, at last the rosy glow of comradeship lights up the dark places. Mr. Leonov has a wider range of observation than Messrs. Orwell and Gray and he has the advantage of writing about a scene that must appear exotic to the average reader; at the same time, he has the major faults of the others: he trims his tale to fit a suspect thesis and his lay figures have only such vitality as the reader is able to give them.

Finally, if this review must be accounted pessimistic, that the libraries are still full of good novels—from "Joseph Andrews" to "The Unbearable Bassington"—is adequate cause for optimism.

GEOFFREY STONE.

A Little Woman and a Big War

Harriet Beecher Stowe, by Catherine Gilbertson. New York: D. Appleton-Century Company. $3.00.

"THE little woman who wrote the book that made the big war" has had many biographers, most of whom have worshiped at her shrine or, more recently, subjected her to psychological analysis. Mrs. Gilbertson chooses a middle course between adulation and debunking, while borrowing a little of the best of both methods. The result is a book that has refreshing integrity and balance.

To Mrs. Gilbertson, Harriet Beecher Stowe is not a unique phenomenon but a reflection of nineteenth-century America, with its good intentions and muddled activities. Like her contemporary, Henry Adams, Mrs. Stowe gropes for meaning and direction in life. Failing, she loses herself in laborious teaching, in the busy routine of family life, and, later, in vigorous campaigning. But she is tired and bewildered and dreams of ideal Byronic heroes. The Beecher heritage of action, derived from sturdy blacksmith ancestors, permits no permanent escape, and the abolition of slavery becomes the cause for which she fights. The success of "Uncle Tom's Cabin" fires her evangelical blood and she devotes herself to her message. Like most of her generation, though, she remains unsure; the New England lady cherishing gentility, delighted with European culture and pleased with the notice of the great is, for all her influence, a lost soul.

THE CHAPLAINS' AID ASSOCIATION

Help is needed to supply prayer books, rosaries, Sacred Heart badges, medals, etc., to the Catholic men in the CCC camps, and Mass kits to the priests.

Won't you help by becoming a member?

Memberships, $1.00, $5.00 and $10.00 a year.

Bulletin sent on request.

Address The Treasurer, Chaplain's Aid Association
401 West 59th Street **New York City**

33⅓% CASH DISCOUNT SALE

On our Entire Huge and Rich Stock of Old, Rare, Second-Hand Books on all conceivable Subjects. Don't miss this Marvelous Opportunity to pick up Real Bargains. Visit our Shop. Catalogs Free.

DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue at 12th Street
New York
Open Until 9 P.M.

For a Delightful Summer Come to
VISTA MARIA

THE REALIZATION OF AN ARTIST'S DREAM on the magnificent mountain estate of the late George Innes, Jr., at Cragsmoor, Ulster Co., New York.

Three hundred acres of woodlands, eighty acres of farms and gardens. Country fare from the farmlands; water from cold mountain springs. A unique Rest Home, with a Great Mansion of 35 rooms and eleven other dwellings for the accommodation of guests in search of relaxation and health.

Vista Maria is on the very crest of the Shawangunk Mts., 2,000 feet above the sea. From the terraces one looks out over the clouds and on the gentle slopes of the Valley for more than 50 miles. Two golf courses are within a few minutes ride.

A charmingly restful place is Vista Maria, with congenial Catholic companionship. Special off-season rates available in June and September. Write, wire or telephone for rates and reservations to

The Daughters of Mary Health of the Sick
10 West 17th St., New York City
CHelsea 3-1616

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Next Week

THE TANGLE OF CENTRAL EUROPE, by Geoffrey Fraser, throws a disturbingly brilliant spotlight on the movements of ambition and interest in the part of Europe where the first World War broke out. Several great powers from the outer rim of Europe have plans which point to the center, and in the center there are nations which are new and whose strength is not known, but whose power is certainly not negligible and whose friends are certainly mighty. Mr. Fraser unravels the knots which tie the nooses now seen dangling over the heads of Czechoslovakia, Austria and the other countries of the heart of Europe. . . . Michael Williams will continue his remarks concerning the lamentable failure of the American press to tell the whole truth about Spain. In his fifth OPEN LETTER TO THE PRESS he will present pertinent comment on this important issue gathered from the most authoritative journalistic sources in the United States. He again expresses the hope that there will soon be a house-cleaning in Newspaper Row. The American press should not be made a Communist catspaw. It should not deceive free Americans in the interest of Moscow. . . . THAT'S SOMETHING PRACTICAL, by Edgar Schmiedeler, O.S.B., goes into the function and potentiality and accomplishment of maternity guilds. It has something specific to do with personal morality, social justice and the preservation of the Faith and of the race. It is also a blueprint which takes no specialized engineer to read. Any COMMONWEAL reader may find here just exactly how he can put some practical effort and tangible dollars and cents into a great work. . . . SONGBIRDS IN MAY, by James W. Lane, tells of something delightful and rehabilitating which you probably missed last month. This charming article will in part make up for it, and it should inspire you to miss fewer of the opportunities furnished by the procession of nature through the changing seasons of the future.

Religion might have saved her. But religion to Mrs. Stowe is the most chaotic element in a welter of confusion. The Calvinism of her early youth proves inadequate to the needs of maturity. Under stress of bereavement, she longs for a more personal God and a less rigid dogma and comes finally to a vague, nebular faith in a beneficent Being. But she is always in doubt, torn between her early memories of the grim doctrine of predestination and her very human desire for personal salvation. How frequent in the annals of the period is this search for a God of goodness and mercy!

Mrs. Gilbertson sketches the religious quest of Harriet Beecher Stowe and her contemporaries with rare insight and deep sympathy. If one is interested in the progress of religion in nineteenth-century America, this is the book to read. It is no formal history but a lifelike picture of the effect of faith on one child and the countless others like her and an even more penetrating account of the preoccupation of the adult mind with a belief which it can neither wholly reject nor wholly accept. If the rest of the book were as thorough, as detailed, and as truly illuminating as the analysis of religion, this biography of Harriet Beecher Stowe would be a masterpiece.

Unfortunately, however, no other aspect of Mrs. Stowe's life is presented with such vividness. Her other problems seem to have been investigated diligently but they have not been sufficiently realized. Even events that must have been dramatic, such as Mrs. Stowe's meeting with Lincoln, are "played down" until the book becomes a monochrome with very few flashes of color to show us the character "plain." The little woman who wrote "Uncle Tom's Cabin" deserves a more brilliant book; Catherine Gilbertson in rare moments proves her capacity for writing such a book. What mischance prevented it?

MARY STACK.

Little Bubbles

The Melancholy Lute (Selected Songs of Thirty Years), by Franklin P. Adams. New York: The Viking Press. $2.50.

F. P. A., recent Commanding Officer of the Conning Tower, parodies and pokes fun at, through all the circle of slits, a cyclorama of persons from Horace to Ruth Thomas Pickering. The subject range in this 190-page book is wide; the approaches include cleverness and silliness, and not a little ragtime reasoning, as in "The Conservative Reader":

> "Damn everything," the modern sing,
> "Including punctuation!"

His "Baseball's Sad Lexicon," about the famous Tinker-to-Evers-to-Chance relay act, is a classic of the diamond. His rubaiyat, "Connecticut Bucolics," must urge many an airy chuckle out of New England. But the book is half full of very little bubbles; and the reviewer, at the risk of being regarded inflexibly grave, wonders if there is any justifiable point in binding such trifles at all. One wishes the songs had been selected from fifteen years instead of thirty.

LEGARDE S. DOUGHTY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Tale of Beauty

The Face of Ireland, by Michael Floyd. New York: Charles Scribner's Sons. $3.00.

BEGINNING with the coast of Ireland the author gives an account of the land step by step, omitting nothing. He has preferred, however, to magnify the charms of places little known, instead of playing up points of which the average guide book tells. In stating his impressions of the country in general he has furnished a colorful and interesting book that can easily be used as a vacation guide to a delightful summer tour of the island. Through the pages are scattered some 130 photographs taken mostly by Mr. Will F. Taylor, an artist of high reputation in his field of endeavor. Quoting from the enthusiastic publishers in regard to these illustrations, "we might almost say for the first time, Irish scenery and life is depicted with the resources of modern photography." In bringing this book to a close Michael Floyd easily dispels the fallacy that the middle of Ireland is flat and uninteresting. In fact he has placed the onus of that statement where it belongs, on people who do not wander from the beaten path.

Organized Social Activities

Social Work Year Book 1937; edited by Russel H. Kurtz. New York: Russell Sage Foundation. $4.00.

THROUGH a variety of different articles contained in this book, written by men and women high in social service and its companionate fields, one can glean a comprehensive and interesting working knowledge of social work in the United States. About ten to twenty different writers contribute to each group of articles. The titles of the sections are as follows: "Planning and Support of Social Work"; "Child and Family Service"; "Social Security (Federal Program)"; "Public Relief"; "Handicapped Radical and Foreign Groups"; "Leisure Time and Group Activities"; "Social Work under Special Auspices or in Special Areas"; "Personal." Also there are lists of national and state agencies, public and private, which have anything to do with social work. This book is useful for official reference and also for the home, containing much helpful information for that most important unit of our social order, the family.

CONTRIBUTORS

LOUIS MINSKY is New York correspondent of the London *Jewish Chronicle* and of the London *Jewish World* and a writer for the Jewish press in America.

HELENE MULLINS writes articles, stories and poems.

GEORGE W. MEHRTENS is a Columbia Press Service staff correspondent.

WITTER BYNNER, poet and playwright, is the author of many books, among the latest of which are "Indian Earth" and "Eden Tree."

LOUIS J. A. MERCIER is professor of French at Harvard University and the author of "The Challenge to Humanism."

REV. FRANCIS J. MCGOEY is director of Catholic Action in King City, Ontario.

RUFUS M. JONES is professor emeritus of philosophy at Haverford College and the author of many books of which the latest is "Re-Thinking Religious Liberalism."

REV. GREGORY FEIGE, formerly professor of philosophy at Fordham University, is now engaged in pastoral work in Brooklyn, N. Y.

EDWARD J. BREEN is a journalist and critic.

GEOFFREY STONE, of the staff of the *American Review*, is a writer of criticism for newspapers and reviews.

MARY STACK is an instructor in English at Brooklyn College and St. Joseph's College for Women, Brooklyn, N. Y.

LEGARDE S. DOUGHTY is a writer and professional man.

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Director, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

St. Hilda Guild, Inc.
Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

FOR SALE
COMPLETE BOUND VOLUMES OF VARIOUS PUBLICATIONS
COMMONWEAL, 24 vol.
AMERICA, 55 vol.
CATHOLIC HISTORICAL REVIEW
O. S. 6 vol. N. S. 21 vol.
ANNALES DE LA PROPAGATION DE LA FOI, 88 vol., years 1825-1916, Nos. 1 to 528
Apply to:
MR. J. P. DOWNS
443 S. 5th St., Louisville, Ky.

Banking by Mail is safe, convenient and continually growing in popularity with our depositors in all parts of the world.

Should you desire to use our Banking by Mail facilities, full details will be given at either Office or mailed you on request.

EMIGRANT INDUSTRIAL SAVINGS BANK

Resources Over $495,000,000

UPTOWN OFFICE
5-7 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

THIS BANK IS A MEMBER OF THE FEDERAL DEPOSIT INSURANCE CORPORATION

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL

COLLEGES—WOMEN

MARYMOUNT COLLEGE
Tarrytown-on-Hudson, New York

Conducted by the Religious of the Sacred Heart of Mary
An accredited college situated in Westchester County for resident and non-resident students. Confers B.A., B.S., Degrees. Courses offered in Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical and other scientific and literary subjects. Well-equipped buildings, libraries and laboratories. Athletics. Branches in Paris and Rome for foreign study and travel. Address Secretary.

Marymount School & Junior College in Wilson Park

Accredited. Upper and lower Schools—College Preparatory. Special advantages for cultural subjects.

Address Reverend Mother

SETON HILL COLLEGE
Greensburg Pennsylvania

Accredited by

Association of American Universities

Competent Student Guidance
Academic Leadership
A Junior Year Abroad
Honors Courses

Pre-Medicine, Pre-Law, Teacher Training

Degrees in Liberal Arts, Music, Home Economics

Women from 11 foreign countries and 37 American States

College of St. Elizabeth

A Catholic College for Women, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Regular arts courses, pre-medical, secretarial, teacher-training, music, home economics, science. Degrees—B.A. and B.S. in Home Economics.

For catalogue, address the Dean

Convent Station, New Jersey

MUSIC SCHOOL

Pius X School of Liturgical Music
College of the Sacred Heart

133rd St. and Convent Ave., New York

SUMMER SCHOOL, JUNE 30th-AUGUST 7th

Courses offered: Gregorian Chant—Gregorian Accompaniment—Liturgical Singing—Liturgy—Polyphony—Choral Singing—Conducting—Boy Choir—School Music, Tone and Rhythm Series—Organ—Piano—Voice—and other branches of music.

Registrations May Be Made at Any Time
Registration Day, June 29th

For Further Information, Address Secretary or Telephone EDgecombe 4-1500

COLLEGES—WOMEN

ROSEMONT COLLEGE
Rosemont, Pa.

Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior Year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

TRINITY COLLEGE
WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.

For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains

WESTCHESTER COUNTY NEW YORK

Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

ROSARY COLLEGE
River Forest, Suburb of Chicago

A Catholic College for Women

Conducted by the Dominican Sisters of Sinsinawa, Wis.
Accredited by the Association of American Universities.
Offers Courses in Modern Gaelic.
Junior Year may be spent abroad, in Fribourg, Switzerland.

ACADEMIES—GIRLS

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND

Boarding and Day School for Girls

Elementary and High School, Affiliated with the State University
Complete Courses in Art, Vocal and International Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls

Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

Mount Aloysius Academy
In the Heart of the Alleghenies
Cresson, Pennsylvania

Accredited Residential and Day School for Girls

Conducted by the Sisters of Mercy

College Preparatory, General Academic, Commercial

Music, Home Economics, and Art.

Horse Back Riding and Outdoor Sports.

Board and Tuition $350.00 a Year.

For Further Information Address the Principal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED